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UNITED STATES DEPARTMENT OF AGRICULTURE

BULLETIN No. 984

Contribution from the Office of Farm Management and Farm Economics
H. C. TAYLOR, Chief

Washington, D. C. December 1, 1921

THE NATIONAL INFLUENCE OF A SINGLE FARM COMMUNITY

A STORY OF THE FLOW INTO NATIONAL LIFE OF MIGRATION FROM THE FARMS

By

EMILY F. HOAG, Assistant Economist

(Section of Farm Life Studies, C. J. GALPIN, Economist in Charge)

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SOME NATIONAL ASPECTS OF FARM LIFE.

IT IS A HARD MATTER TO KEEP FARM LIFE AND CITY LIFE IN BALANCE.

It is to the best interest of a nation to keep its basic occupations in a practical equilibrium. In our own country, agriculture, manufacturing, transportation, merchandising, and professional service—strong competitors with one another for both capital and workers—are all expected to hold their own. But our most basic occupation, agriculture, seems to be in periodic danger of losing its grip on both capital and men and of allowing them to slip away into city industries.

Statesmen have always "viewed with alarm" the tip of the scales from farming to industry and from country life to city life. When the farm loses its balance to the city, national life is threatened with a food shortage, or with dependence upon foreign countries for food essentials; but the shortage of food is not the only danger. When the American farmer begins to lose ground, the stability of the nation is disturbed; and out of this disquieting situation grows a peril which menaces the very seed beds of national life.

FARM COMMUNITIES BREAK UP WHEN STRONG FAMILIES LEAVE.

The rural community, underlain by the occupation of farming, has always rightly been looked upon, in America at least, as the seed plot from which virile young humans are constantly being taken up by the roots and transplanted into national life and enterprise.

"CAN country life be dug into so as to reveal important social facts and relations?"

I asked an American sociologist this question several years ago and he replied:

"No. Country life—farm life and all that goes with it—is too thin."

"You see," he continued presently, "it is all on the surface. Ride through the country, see the farmhouses, notice the workers in the fields—and you have the whole of it. There is nothing deeper to dig up."

This view—this shallow view of country life and rural society—could be brushed aside and let slip into oblivion if it were not for the fact that it is a view too commonly held in high quarters. The brutal verdict, "Nothing in it; nothing interesting in the life side of farming," is convincingly reversed by the results of the following study. Facts and relations of a highly social character have been "dug up." These facts prove not only interesting, but significant, not to say startling and sensational. Farm life is discovered to lie deep, and not "all on the surface." The farm community is bound up with the Nation at large. Romance links the farm to American history and American social development. Justifiable pride, the farmer's pride in his farm life, pride in his farm community, is the outcome.

Searching out the defects of country life has already gone far beyond the point of usefulness. The mounting mass of petty frailties and peccadillos, accumulated by shortsighted methods of country-life exploration, has obscured the body of excellencies native to farm populations. The chronic publicity of rural shortcomings has created a psychological situation fostering widespread pessimism about farm life. This cloud of doubt, far from remedying the defects, has tended to cast upon country life itself a shadow for which no legitimate cause exists.

The cure for this unfortunate situation is a policy of inventorying the better things in country life and spreading their story far and wide. These better things, like seeds, will take root and displace the worse things. Hope and contentment will revive, and pride in the part which farm communities play in national life will stop the unreasonable panic over the status of farm life.

C. J. GALPIN.

When agriculture, weighed in the balance over against city industry, is found wanting, as has sometimes happened in the history of older nations, it will be discovered that the seed beds of human life back in the country have begun to break up. Strong families, it will be found, have well-nigh disappeared by migration from farm community after farm community; and what is termed "folk depletion," an actual loss in the social stamina and morale of the rural community, is sure to be the penalty upon the Nation. It is incumbent upon the Nation, therefore, to be concerned about the upkeep of rural community life, and to try to maintain the balance, as far as possible, by legitimate checks upon the movement of capital and population away from the farms.

FAMILY LIFE ON THE FARM.

Family life on the farm is peculiar, in that farming is practically a partnership of the husband, the wife, and the child. This partnership, moreover, frequently reaches its maturity only when title to the farm passes from the father and mother to the child, who by that time will have reached manhood and have a family of his own. From this point of view the farm family, therefore, constitutes a social cycle a little larger than the group usually considered as a farm home.

The farm owned by the father and mother is likely to pass from management by the father through several stages, such as (1) management by the son, (2) tenancy by the son, (3) possibly part ownership by the son, and (4) complete ownership by the son, all within the father's lifetime. This close weaving of threads of family with those of land tenure has helped to constitute the family as the outstanding rural institution, and has naturally made domesticity the cardinal trait in country life. The sentiment of home, in all likelihood, gathers much of its meaning and sweet enchantment in the minds of men from the experience of youth in the farm household. And this sentiment is carried over into the pathetic makeshifts and substitutes for family life and home which city conditions often impose upon city people as a tax on city residence.

The Nation is largely dependent, therefore, upon farm life for the maintenance of the family as a national institution and a bulwark of national life.

UNANSWERED QUESTIONS ABOUT MIGRATION FROM THE FARMS.

Migration is essentially a transplanting of youth.—The transplanting of youth from farm life to city life appears to be not only a process highly essential to national virility, but an inevitable process. Migration from the farm is, therefore, a natural process in the Nation's organism, like many a necessary biological function, which must be guarded from overaction. For this reason it becomes important to make a beginning in the analysis and study of migration from the farms in order to answer some of the questions still unanswered.

What proportion of the people migrate from the farms?—There are as yet no conclusive data to determine whether every farm sends continually a quota of persons to city industry, or whether some farms surrender none and others surrender all, or nearly all. It is not known whether the proportion of the persons leaving the average farm community is, on the whole, relatively constant or greatly fluctuating. It is not known whether the proportion of persons in this stream of migration varies greatly from farm community to farm community. Do some farm communities furnish an oversupply, some an undersupply? Broadly speaking, no one knows.

The questions that relate to the proportion of persons who migrate from the farms lead into the problems of folk depletion and normal community growth.

Where do farm people migrate to?—Do they as a rule go by easy stages a few miles at a time away from the home farm in the same county; do they then move off into other counties of the State, then scatter through the Nation? No one can answer these questions for the country at large. Does migration radiate from farms in circles, and from farm communities in circles, wave after wave? Or does it go in streams, after the manner of river systems? Is there a set of migratory systems covering the Nation? No one seems to know. Is there a relatively fixed relation between the number of persons staying on the farm, the number moving into and remaining in the county, the number remaining in the State, the number remaining in the United States? No one knows.

If we are to understand the migration from farms we must find out where the people go after leaving the farms.

What occupations do migrants enter?—Do migrants from farms enter a few particular occupations, or do they scatter evenly among the principal occupations? Do certain farm communities favor certain occupations? Is there a relation between the type of farm community and the type of occupation which their migrants enter? Do migrants go where the highest pay is offered? Do they go upon direct inducement? Do they go upon order, as hotbed owners fill orders from their tomato beds, cabbage beds, celery beds? Do migrants go into the occupations of lower status in cities and finally work their way into other occupations of a higher status? Anyone with a knowledge of American country life may perhaps answer these questions for particular communities, but no one can answer them for the country as a whole.

It would seem necessary, in any thorough analysis of migration, to know what occupations migrants enter, and whether the road into an occupation is more or less direct from farm life or whether it is circuitous.

What achievements do migrants make?—Do farm migrants make achievements in the first generation, or must they wait for some necessary city amalgam until the second generation or third? Can certain farms be said to be the seed beds of achievers in national life? No one seems to know what the relation of migration is to distinguished service in the realm of art, education, invention, industry, and the like.

Not until migration is analyzed so far as to record how far and under what circumstances migration from farms is related to national achievement can we be said to know rural migration.

THE PRESENT STUDY.

An initial study of migration from farm life is presented in the following pages. Attention is centered minutely upon a single representative farm community, and the story of migration over a series of years is unrolled so that one may plainly see it at work on single farm units as well as in a single community unit.

STATEMENT OF THE PROBLEM.

As already stated, migration is a process natural to farm life and necessary to national life and very likely inevitable from either point of view. Danger to farm, to farm community, and to the Nation lies especially in too much migration. In our study, therefore, we shall consider migration as basically normal and good, rather than basically abnormal and evil.

At the present time (1920) the loss of workers from agriculture to city industry is so pronounced that one may be inclined to overlook the fact that migration is a normal condition of farm life. But it is hoped that in a study of the normal aspects of migration there will be disclosed some of the methods of preventing the evils of overmigration on the one hand and undermigration on the other.

The problem may be stated in this way: What are the facts surrounding and accompanying migration from the farms—especially with reference to the proportion of persons migrating; with reference to the character of the persons remaining; and to the conditions which render the farm community stable and prosperous in spite of its contribution of strong young people to the city; and with reference also to the occupations recruited from country-bred people; in fact, to the whole rôle in national life of the local farm community?

THE REMEDY FOR OVERMIGRATION.

It may quite possibly be found that the evils of migration from the farms result from a general lack of knowledge as to the conditions under which migration is normal and wholesome. A thorough

recognition of the natural character of migration and an open handling of the whole question, in all likelihood, will make plain the special circumstances and emergencies under which overmigration takes place and the very fact of publicity may tend to correct the evil.

THE FARM THE MAKING PLACE OF CITIZENS.

A farm is a territorial unit of considerable stability. It keeps its line fences and boundaries with something of the same persistency that school districts, townships, counties, and cities keep their boundary lines. The land of the farm is not simply a solid surface to step on, to drive over; nor is the soil of the farm merely a laboratory for the play of chemical, physical, and biological forces, capable of being transformed into living plants and animals—wonderful as this may be—but it is the breeding ground of human beings, the making place of citizens. It furnishes the physical and psychical setting for the interpretation of the world of experience to these human beings. The farm quite obviously has a place of a manifold character in national life.

THE DANGER ARISING FROM MIGRATION IS IN DESTRUCTION OF ORIGINS.

The danger of migration is similar to the danger attending the upkeep of a fine herd. By excessive sale the original herd or flock may be depleted in number and in quality to such a point that it can not maintain its own vigorous character. When the selling of young stock endangers the original herd, it is known that ignorance exists as to the ordinary conditions of herd maintenance. So it is with the country family and community. If the farm family, and the community of families, are persistent and virile, migration is not an evil, but a part of a healthy normal process.

THE SELECTION OF A FARM COMMUNITY FOR STUDY.

The community which is the present subject of study was selected principally for the reason that it possessed in its academy (high-school grade) an institution having records relating to the families of the community running back nearly 100 years. It would be very difficult, if not practically impossible, to study migration in a community over a considerable period without such records.

Furthermore, the selection was made because the community shows few, if any, signs of depletion through migration. Community life is still strong. Family strains on the farms run far back and are still potent. Migration, such as there has been and wide as it is, seems to have been fairly normal.

The land is good limestone land, but not exceptional, either for New York State or for the United States.

That the community selected is representative enough in point of and, type of agriculture, and composition of population, fairly to set

forth the ordinary farm community situation, and especially migratory tendencies in the United States, can scarcely be doubted. There seems to be one factor only in which this community differs materially from most other American communities, namely, in the possession of an educational institution of high-school grade for nearly a hundred years, under farmer control. The farmers' centralized high school of the present day is so widespread that it is by no means uncommon for a farm community to have a high-school history of several years, but a century of such annals is certainly exceptional.

METHOD OF STUDY.

An outline of the method of study will throw some light upon the results. An investigator visited the community and remained there for five months, making a collection of records, maps, histories, and newspaper accounts, covering the period studied. Every accessible source of information on the history of the farms and on the history of the families which had lived on the farms was used by the investigator.

A list of the names of all students who had attended the community academy was compiled. Each person on this list was traced to his home farm, and note was made of his family connections, his final residence, occupation, and achievements. It was found that these students had scattered to all parts of the country. (See fig. 1.)

This method of inquiry was in effect an historical analysis of the community, family by family, farm by farm, institution by institution.

DESCRIPTION OF THE COMMUNITY.

GEOGRAPHY OF THE COMMUNITY.

Belleville is a small agricultural village of not more than 500 people, situated in the township of Ellisburgh, 6 miles from a railroad, in Jefferson County, New York. (See fig. 2.) The country surrounding the village is a section of fine farming land, rolling in character, sandy in the west, clay loam in the center, and a slate loam in the east, all underlain close to the surface by limestone. It has long been a good dairy section.

SETTLEMENT AND EARLY HISTORY.

Settlements were made near the present site of the village about 1802. The spot afterwards named Belleville was favorably situated for milling purposes, and finally grew into a village. The first school was taught in a blacksmith shop in 1805. In 1807 a log schoolhouse was built, without floors, and with an elm-bark roof. Almost all of the settlers came from eastern New York State and New England. Vermont, Connecticut, Massachusetts, and Rhode Island furnished the greatest number. Few foreign-born persons have settled in the community, those coming being mainly of English or Irish extraction.

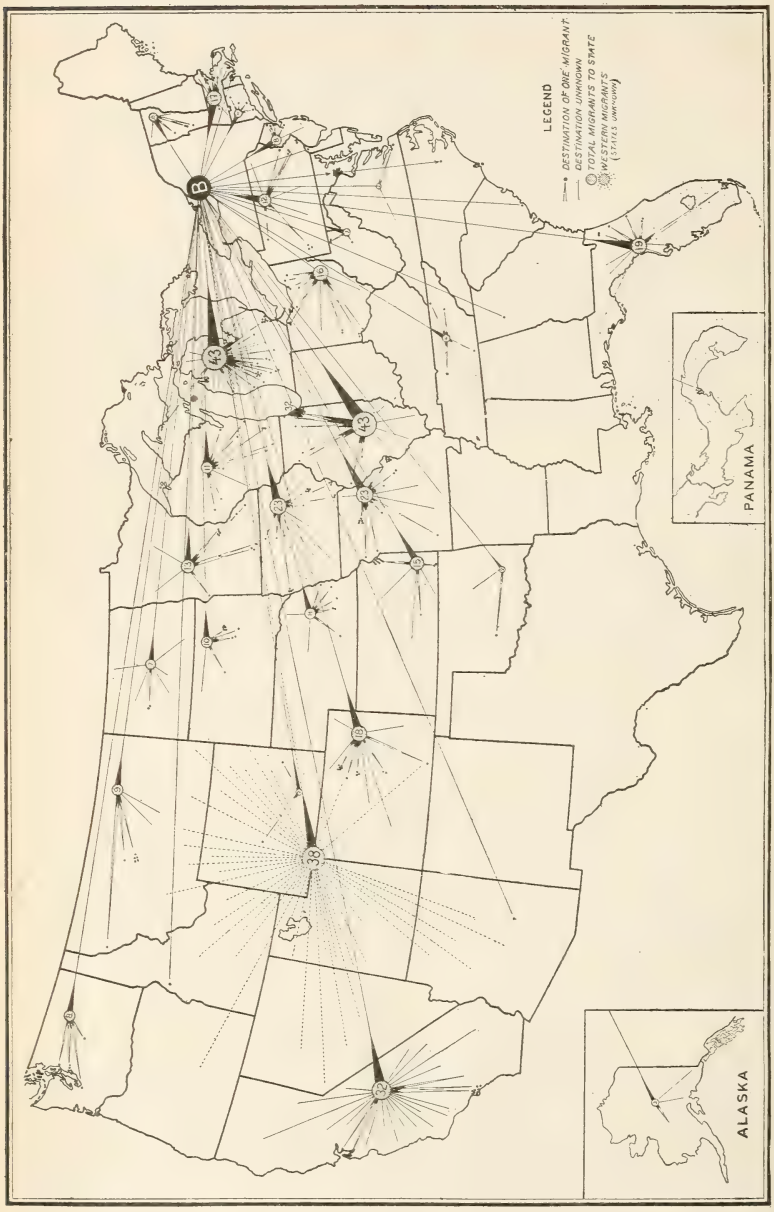

FIG. 1.—Map of the United States showing migration from the Belleville (N. Y.) community to other parts of the United States. The number of migrants from the farms of the larger community is given, so as to show the distribution by residence. This map shows how wide may be the influence of a single farm community upon the Nation at large. Horatio Seymour, while Governor of New York, speaking from the academy steps to the community gathered to celebrate the fiftieth anniversary of Union Academy said: "You can take up the history of your State and trace your public men back through the schools and colleges as readily as you trace your railroads and highways upon the maps."

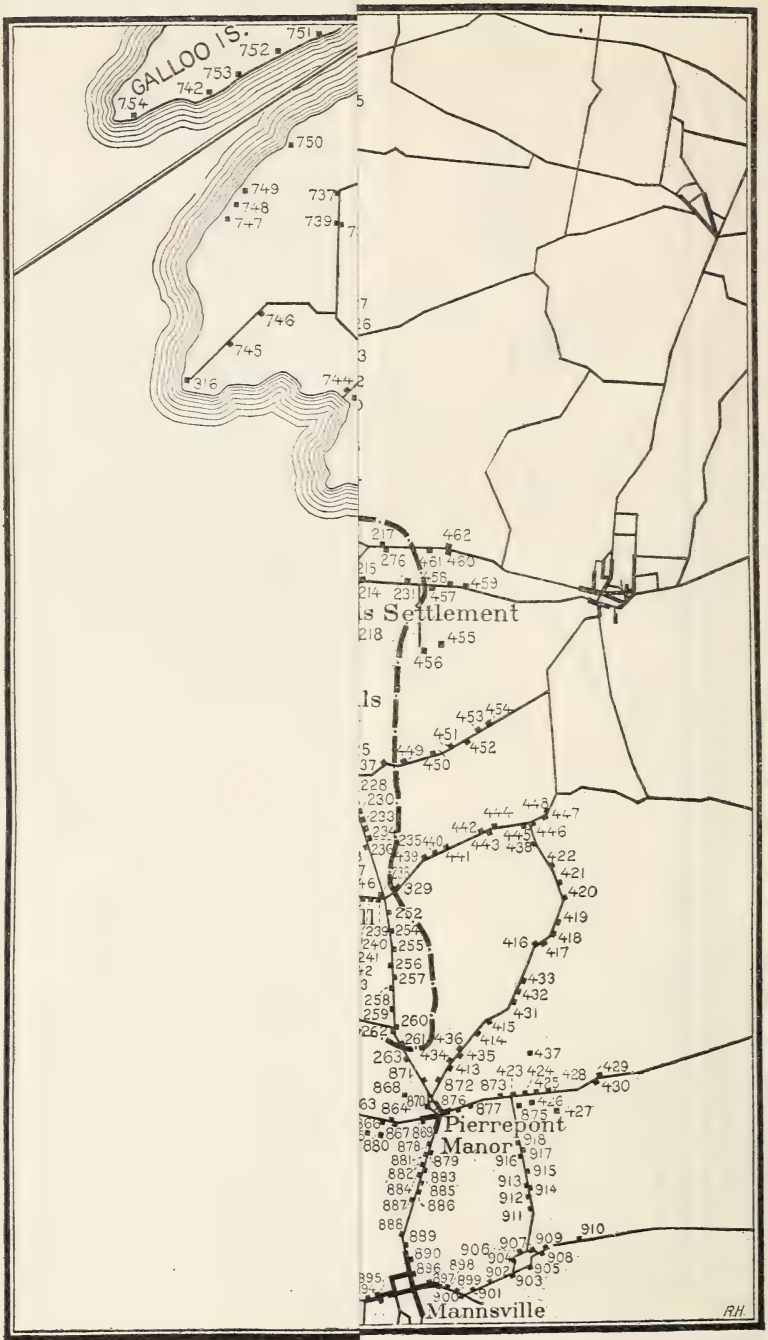

FIG. 2.—Map of larger and smaller Belleville ch is practically the trade and church area of Belle-
ville village. Outside the heavy line ther· In the text, farms are referred to by the numbers
given them on the map.

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UNION ACADEMY OF BELLEVILLE.

Some time prior to 1824 the Rev. Joshua Bradley made a persistent effort to interest the people in the vicinity of Belleville in the subject of schools, education, and even higher education. He canvassed the townships of Ellisburgh and Henderson again and again to influence the people to give from their limited means for the purpose of schooling their children. In the fall of 1824 Mr. Bradley opened a

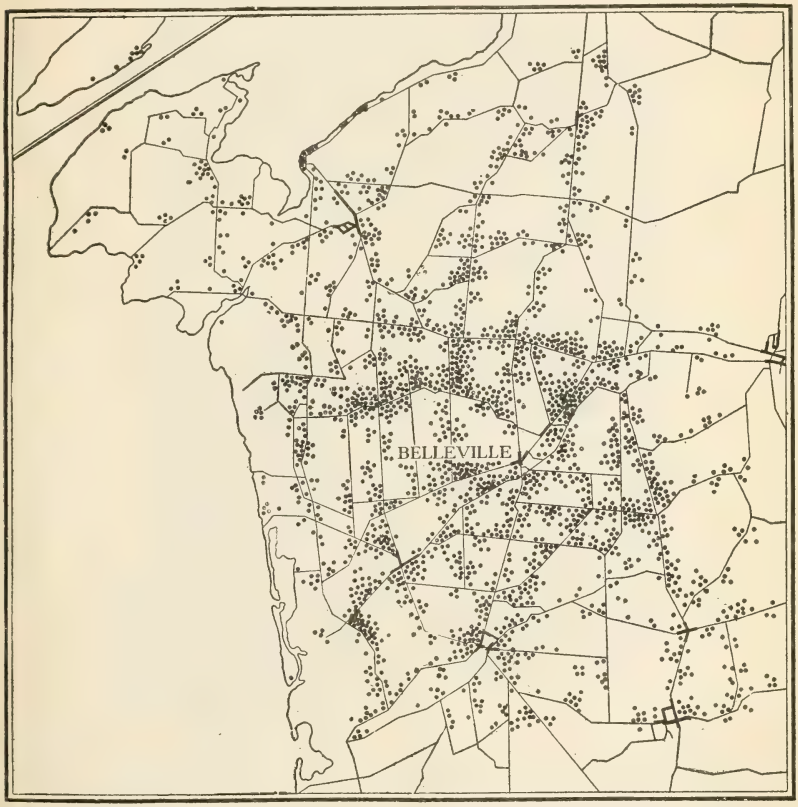

FIG. 3.—This map shows the distribution of persons from farms in the Belleville community who attended the academy at some time or other. Each dot a student. Students from hamlets and villages not shown.

school of higher grade in the upper part of a house, and employed a teacher. The prosperity of this school awakened the people to want an academic institution in Belleville.

Mr. Bradley presented a plan for a manual-labor school, and stock was subscribed sufficient to finance a building. A lot of 6 acres was given by Giles Hall to be "forever after used for school purposes." April 13, 1826, an act of incorporation was obtained and 24 farmers were constituted a body corporate, under the name "Union Literary Society," for the support of an academic school for both sexes. The

FIG. 2.—Map of larger and smaller Belleville communities, showing farms with farm numbers. Inside the heavy line is the smaller community, including 307 farms, which is practically the trade and church area of Belleville village. Outside the heavy line there are 621 farms, making a total of 928 farms in the larger Belleville community, which is the school area of Union Academy. In the text, farms are referred to by the numbers given them on the map.

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number of their trustees was to be from 24 to 30. A stone school building was erected in 1828. This structure is still standing as a part of the present school plant. (See Pl. I.)

The regents of the University of the State of New York received the academy under their visitation in 1830. The academy flourished to

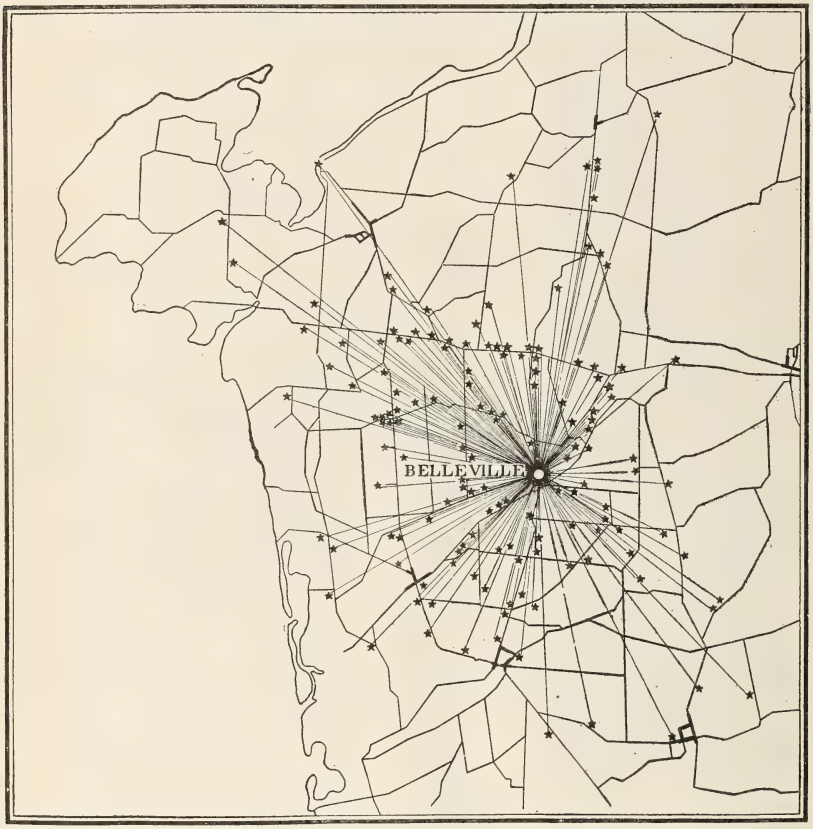


FIG. 4.—Farm homes contributing to the academy endowment fund. In 1875, at the fiftieth anniversary of Union Academy, a memorial endowment fund was established for the academy's maintenance by the people of the Belleville community. So strong has been the sentiment concerning this piece of community loyalty that it is actually not considered civil to die in this community without leaving something to the endowment fund, which has long since reached the $50,000 mark set by its originators. Plans are being made to bring the sum up to $100,000 at the hundredth anniversary of Union Academy in 1924. This map shows the farm homes of the community which have made contributions to this endowment fund. These farms have helped in a special way to prepare the community migrants for their place in National life.

a degree that justified the highest expectation of its friends. After a short trial of the manual-labor shop, that idea was abandoned, and the academy devoted itself to the usual classical type of education, supplemented by a department of music and fine arts and a business course. In 1901, by the gifts of the William Mather and George Mather families, a course in agriculture was added to the curriculum.

Union College furnished most of the principals and teachers of Belleville Academy in its early decades. Hamilton College, Amherst College, Colgate University, Cornell University, and Vassar College are other institutions that have been sources of teachers. The attendance of scholars in 1852 was 188; in 1855, 287; in 1862, 236; in 1866, 342—the high peak of attendance. Since 1880 the attendance, owing

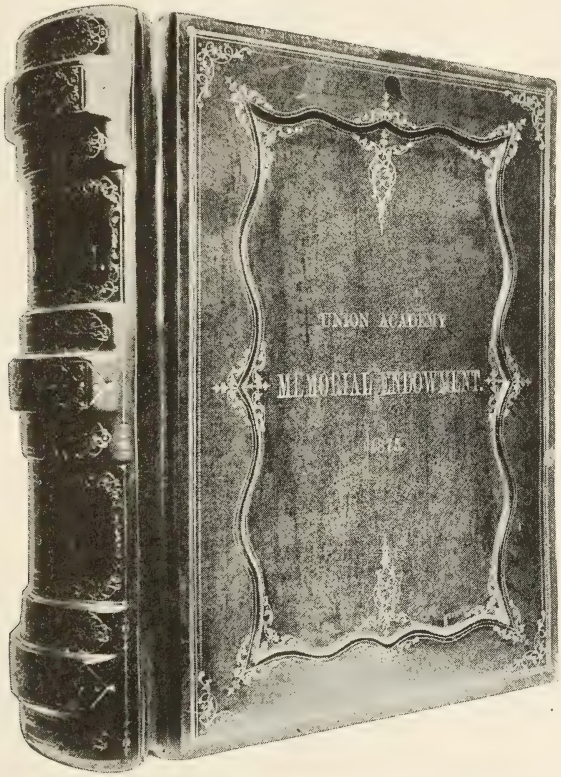


FIG. 5.—The Academy Memorial Endowment Book. The idea of making the Memorial Fund a monument to Major Barney originated with Norris Shepardson, poet-farmer.

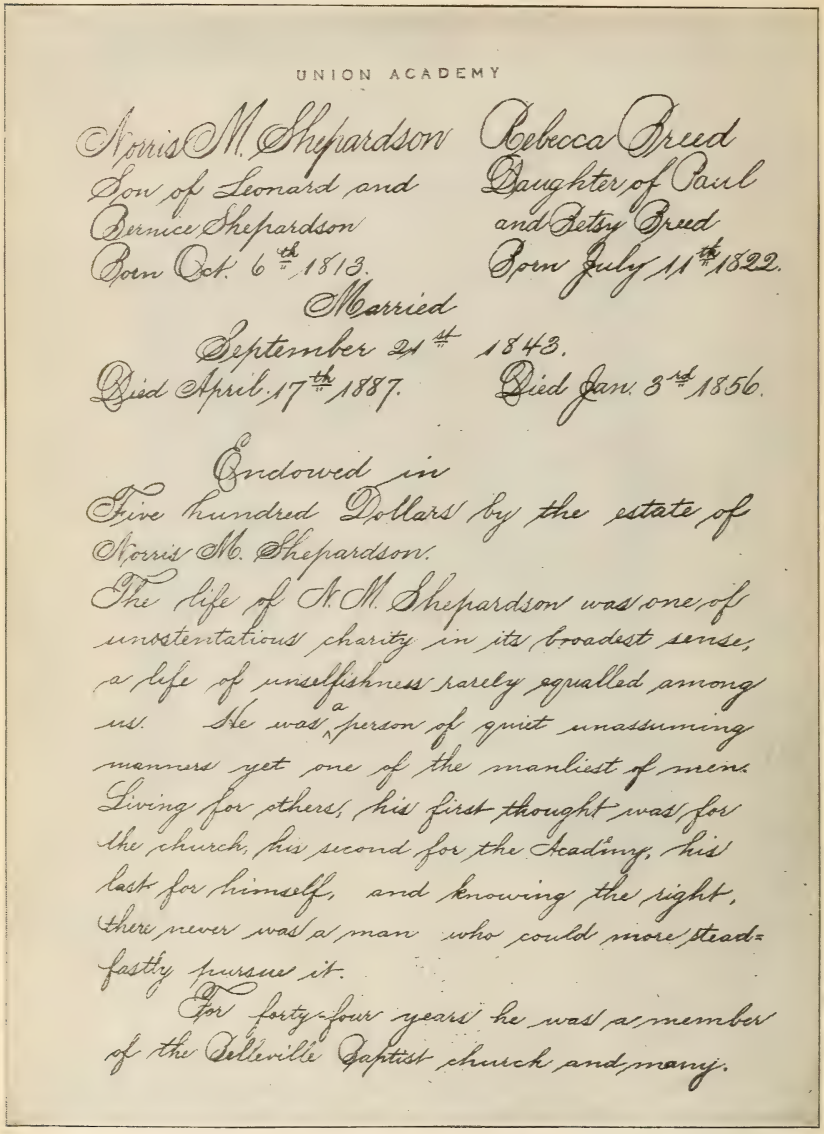
to the establishment in the county of other institutions of high-school grade, has ranged between 150 and 100. (See fig. 3.)

THE FARMS AND UNION ACADEMY.

From its establishment Union Academy has been characterized as a farmers' institution. Its 30 trustees have been local men and women almost entirely from the farms. Two or three village merchants, the village physician, and the country lawyer have supplemented the farmer membership of the board.

The history of the financial support of the academy, the annals of the voluntary funds for buildings, the maintenance funds over and

above the amount of annual tuition moneys, and the special funds for scholarships, library, and endowment show that local farmers in



UNION ACADEMY

Norris M. Shepardson
Son of Leonard and
Bernice Shepardson
Born Oct. 6th 1813.
Died April 17th 1887.

Rebecca Breed
Daughter of Paul
and Betsy Breed
Born July 11th 1822.
Died Jan. 3rd 1856.

Married
September 21st 1843.

Endowed in
Five hundred Dollars by the estate of
Norris M. Shepardson.

The life of N. M. Shepardson was one of unostentatious charity in its broadest sense, a life of unselfishness rarely equalled among us. He was a person of quiet unassuming manners yet one of the manliest of men. Living for others, his first thought was for the church, his second for the Academy, his last for himself, and knowing the right, there never was a man who could more steadfastly pursue it.

For forty-four years he was a member of the Belleville Baptist church and many.

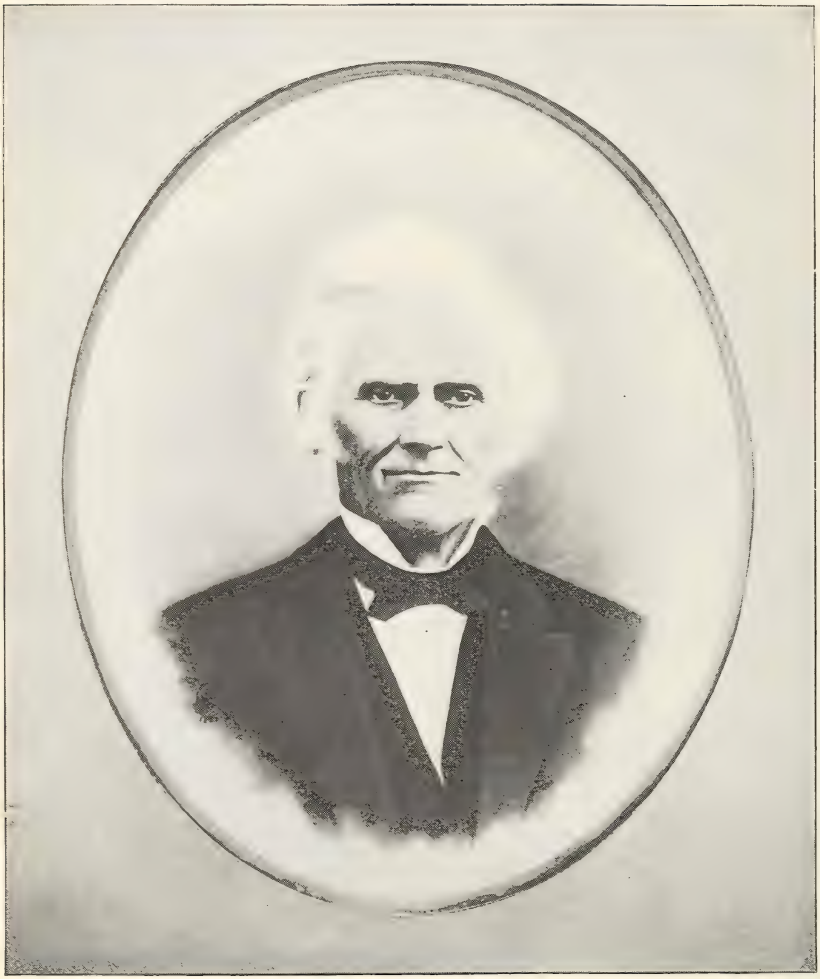
FIG. 6.—Facsimile of one page of the Shepardson Memorial in the Memorial Endowment Book. Nearly every old farm family in the Belleville community has such a section in this remarkable book.

the community which was reached and influenced by the academy were the maintaining power of the institution. (See figs. 4, 5, 6, and 7.)

FIG. 1.—A VIEW OF ACADEMY STREET, BELLEVILLE. IN THE LEFT DISTANCE MAY BE SEEN THE STONE PART OF THE ACADEMY, BUILT IN 1826, AND STILL IN USE.

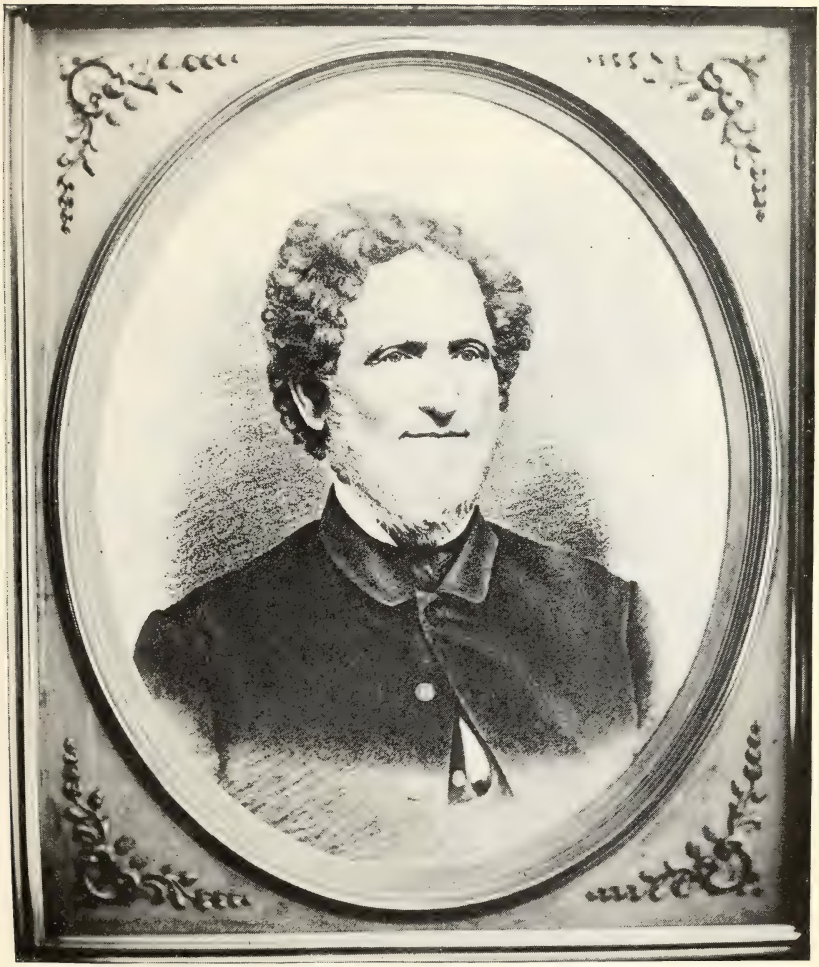
Sentiment for this old building is too strong to allow its being torn down. This is the building in which the great-grandfathers and great-grandmothers of the present young people of the community studied and frolicked together.

FIG. 2.—FRONT VIEW OF UNION ACADEMY. THE BELL TOWER APPEARS ON THE RIGHT.



PORTRAIT OF CALVIN CLARK, HUNG AMONG THE PORTRAITS OF OTHER LOCAL WORTHIES IN THE MEMORIAL HALL OF THE ACADEMY.

Calvin Clark, living on farm No. 1, was one of the founders of the Academy, who was influential in keeping the Academy on a community and non-sectarian basis.



PORTRAIT OF GEORGE W. EATON, HANGING IN UNION ACADEMY MEMORIAL HALL. MR. EATON WAS THE ACADEMY'S SECOND PRINCIPAL AND AFTERWARDS BECAME PRESIDENT OF COLGATE UNIVERSITY.

BIRTHPLACE OF DANIEL BURNHAM, ARCHITECT.

This house, in Henderson village, built by Burnham's grandfather, is of the same substantial character as the old Academy built by the community in 1826.

TRANSCRIPT OF MEMORIAL ILLUSTRATED ON OPPOSITE PAGE.

Norris M. Shepardson
Son of Leonard and
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Born, Oct. 6, 1813.

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Daughter of Paul and
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For forty-four years he was a member of the Belleville Baptist church and many years its clerk. He was for forty-three years a member of the Board of Trustees of Union Academy and for six years its efficient president.

Deprived in his youth of the advantages of learning and culture, he was never-the-less a man of rare intelligence and fine literary tastes as his own poems will bear witness.

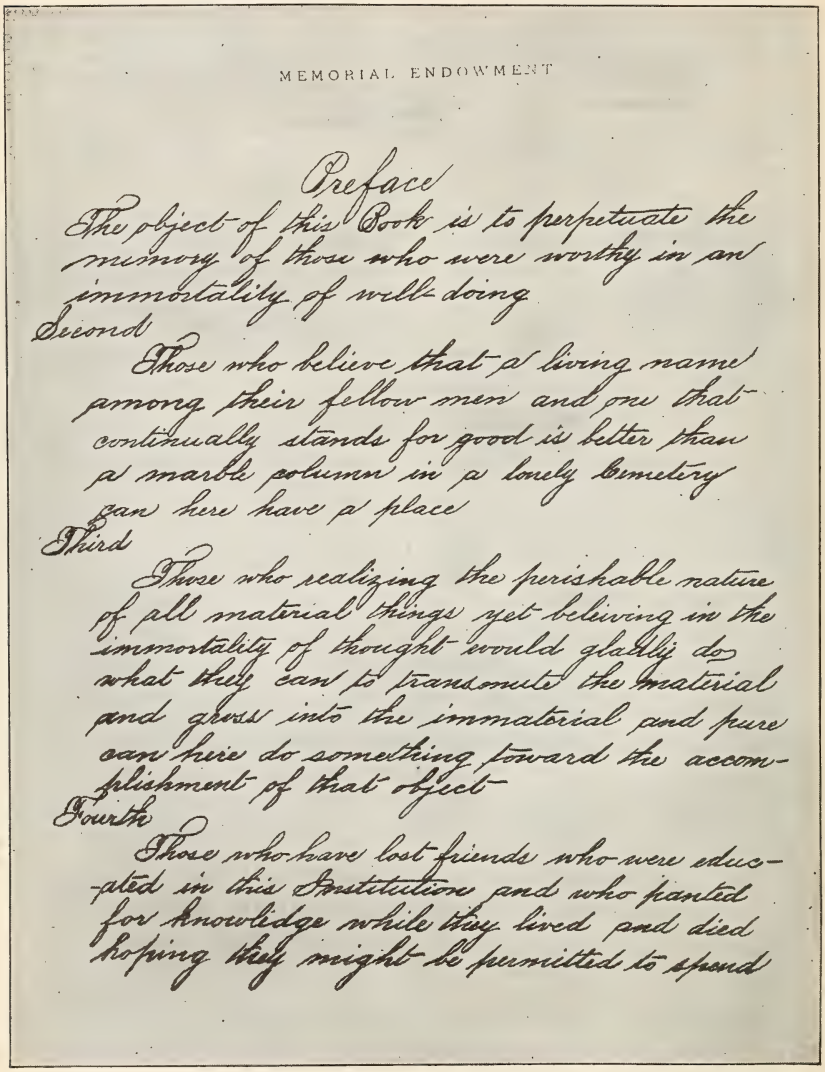
Desiring that others might not be deprived of the education he had lacked in youth, he gave generously of his time and means to promote the interests of the Academy and was especially desirous that Christian teachers should impart its instruction and direct its discipline.

While the Academy continues to do faithfully the work for which she was founded she will be his best monument. Always thinking and planning for others it was *his* busy brain that conceived and carried into execution the scheme of the Memorial Endowment which has given not hundreds but thousands of dollars to the Endowment fund of the Academy. The world at large has an inheritance in the lives of such good men as N. M. Shepardson, and when they are moved from it and the circle of their influence is broken by death, whole communities suffer. In his death the town lost one of its noblest citizens, one whose sympathies and counsel were ever on the side of virtue and morality. Who always labored to promote the best interests of the community in which he lived.

In times of darkness and discouragement he was a light, in danger he was undismayed, in reverses never despondent, a real and cheerful helper. N. M. Shepardson was an exemplification of his own words,—

"Men live not to themselves alone,
To themselves alone they do not die."

An analysis of the roll of students indicates not only that the majority of students all through the years were sons and daughters of farmers living on farms, but that every farm save 13 in the 25 square



MEMORIAL ENDOWMENT

Preface

The object of this Book is to perpetuate the memory of those who were worthy in an immortality of well doing

Second

Those who believe that a living name among their fellow men and one that continually stands for good is better than a marble column in a lonely cemetery can here have a place

Third

Those who realizing the perishable nature of all material things yet believing in the immortality of thought would gladly do what they can to transmute the material and gross into the immaterial and pure can here do something toward the accomplishment of that object

Fourth

Those who have lost friends who were educated in this Institution and who panted for knowledge while they lived and died hoping they might be permitted to spend

FIG. 7.—Facsimile of first page of the preface of the Memorial Endowment Book, written by Judge Mullen, one of Union Academy's distinguished alumni. The penmanship is that of Ira Shepardson, who designed the book.

miles immediately surrounding Belleville furnished some students to the academy; while in a larger community of 225 square miles, which includes the smaller community, about 75 per cent of the farms furnished such students. In other words, there is a smaller community

TRANSCRIPT OF PREFACE ILLUSTRATED ON OPPOSITE PAGE.

The object of this Book is to perpetuate the memory of those who were worthy in an immortality of well-doing

Second

Those who believe that a living name among their fellow men and one that continually stands for good is better than a marble column in a lonely Cemetery can here have a place

Third

Those who realizing the perishable nature of all material things yet believing in the immortality of thought would gladly do what they can to transmute the material and gross into the immaterial and pure can here do something toward the accomplishment of that object

Fourth

Those who have lost friends who were educated in this Institution and who panted for knowledge while they lived and died hoping they might be permitted to spend an eternity in its acquisition can here embalm their memory in the shrine at which they worshipped

Fifth

Those who have lost children before the opening of those buds of promise which they so eagerly anticipated can here bid them live again and blossom and bring forth fruit to gladden their own hearts and bless the world

Sixth

Those whose parents amid the trials and privations of a newly settled country found heart and means to assist in building this Institution and by personal sacrifice gave them its advantages can here honour their father and their mother by showing that those sacrifices and advantages are appreciated

Seventh

Those who have lost friends who were lovers of learning and while they lived laboured for its advancement and would gladly honour their memory in still permitting them thus to labour can here fulfil their desires

Eighth

Those Children of Old Union and of their country who lived for the one and died for the other can here live again "more abundantly" for the Institution which they loved and the country for which they died

Ninth

Those whose hearts yearn for "Whatsoever things are true whatsoever things are honest whatsoever things are just whatsoever things are pure whatsoever things are lovely whatsoever things are of good report" can here lavish all their affections and know that they have been worthily bestowed

Belleville 1875

of farms of 25 square miles in extent, the relation of which to the academy is constantly such that the academy records are a good index of the adolescent life of the community. And in the larger community of 225 square miles, the academy records cover so large a percentage of the adolescent life on the farms that it is a fair index of the character and movements of its adolescents. Because of this intimate relation of the farms to the academy from 1826 to 1920, it is deemed

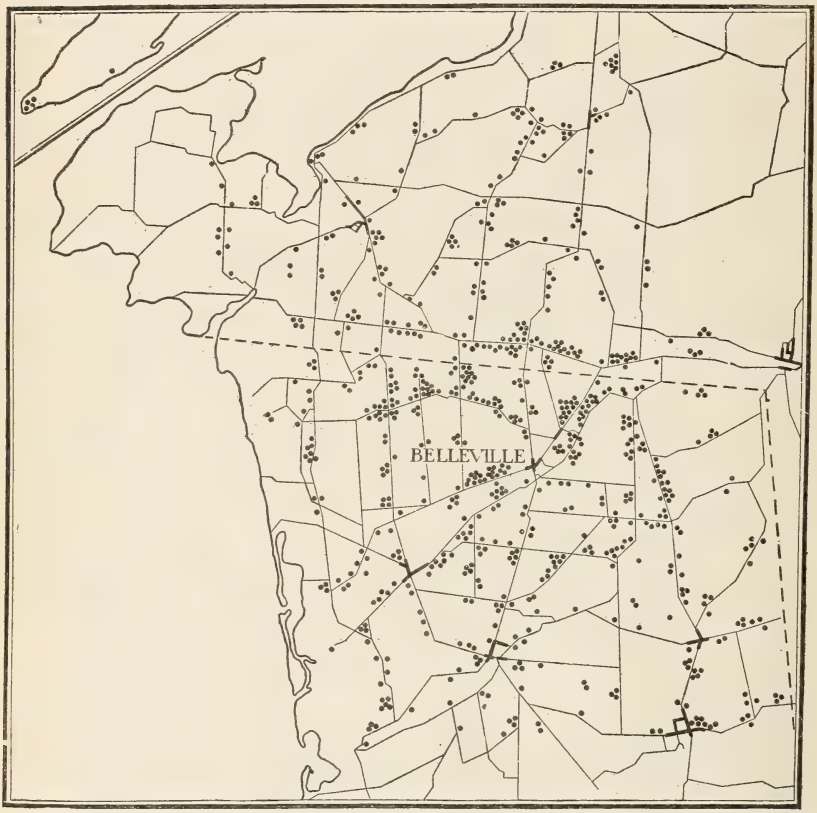


FIG. 8.—Home farm distribution of students from farms who migrated from Belleville community after attending the academy. Migrants to county, State, Nation, and foreign lands are included. The migrants represented here are, for the most part, young men and women in late teens or early twenties at the time of leaving the community. Their tastes, inclinations, and associations were at that time fairly well developed, so that they may be assumed to have carried the home community's ideals to every community touched.

that the movement of the students of the academy in two currents, one back to the farms, the other away from the farms in migration, is a fair representation of the migratory movement in this locality.

The "larger community," so called in this study, comprises the territory from which Union Academy has received the bulk of its students. It is all within a radius of about $7\frac{1}{2}$ miles, a distance which has been considered practical for students to travel back and

forth, either daily or weekly. In the early days there was no institution of like character near as a competitor. In somewhat later days, when there arose competitors, the larger area still held for a time to the academy by habit and tradition. In recent years a much smaller area, referred to here as the "smaller community," has furnished the greater part of the students, with some additions

FIG. 9.—Map of migration to the county and the State. The number of migrants from the farms of the larger community of Belleville who went no farther than the State boundary is here graphically displayed, the dots of different sizes showing the distribution of migrants in residence in the county, and in the State outside of the county. The smallest sized dot represents one migrant.

from certain farms in the larger community where the tradition still holds. (See fig. 2.)

MIGRATION FROM THE FARMS OF THE COMMUNITY.

The elaborate character of the following study of migration is deemed necessary in order to make a convincing impression with a time-worn theme. Everybody has been aware of the stream to the

FIG. 10.—A commencement dinner on the academy lawn 30 years ago. The history of this community recounts many such gatherings.

city from the country, but the whole subject is placed on a new footing for fertile discussion when the rills are seen flowing from farm after farm to the Nation at large. (See figs. 1 and 8.)

In answer to the question, "Where do farm people go?" an attempt was made to trace to his final residence each student of Union Academy from 1824 to 1920. Out of the 3,604 students whose names appear on the academy records it was possible to trace the residences selected by 2,445. Among the other 1,159 there were 69 who died

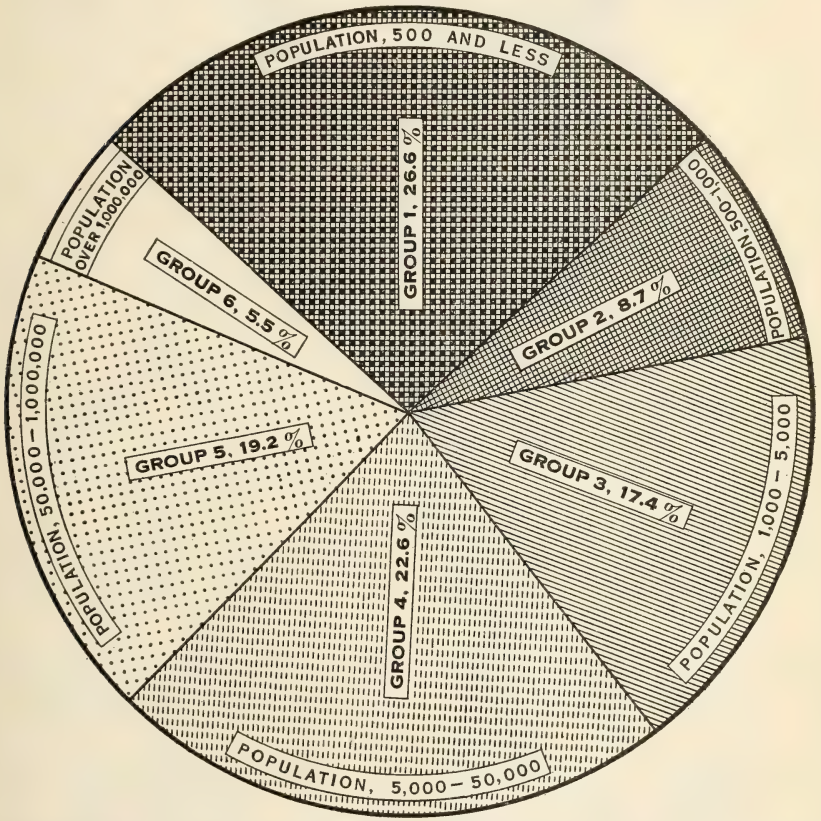


FIG. 11.—Chart showing sizes of migration centers for Belleville migrants. The proportion of migrants choosing each size of migration center is here shown. The Belleville migrant has located in all types of communities from the sparsely settled prairie or mining section to the most densely populated metropolis.

too young to select residences, 99 who are still students living at home, and 991 whose places of residence are unknown.

Of the 2,445 students who could be traced, 17 settled outside the United States, 430 settled in the United States outside of the State in which the community is located, 375 in the State but outside the county in which the community is located, 500 in the county, but outside of the larger Belleville community, and 1,123 in the larger Belleville community. (See figs. 1 and 9.)

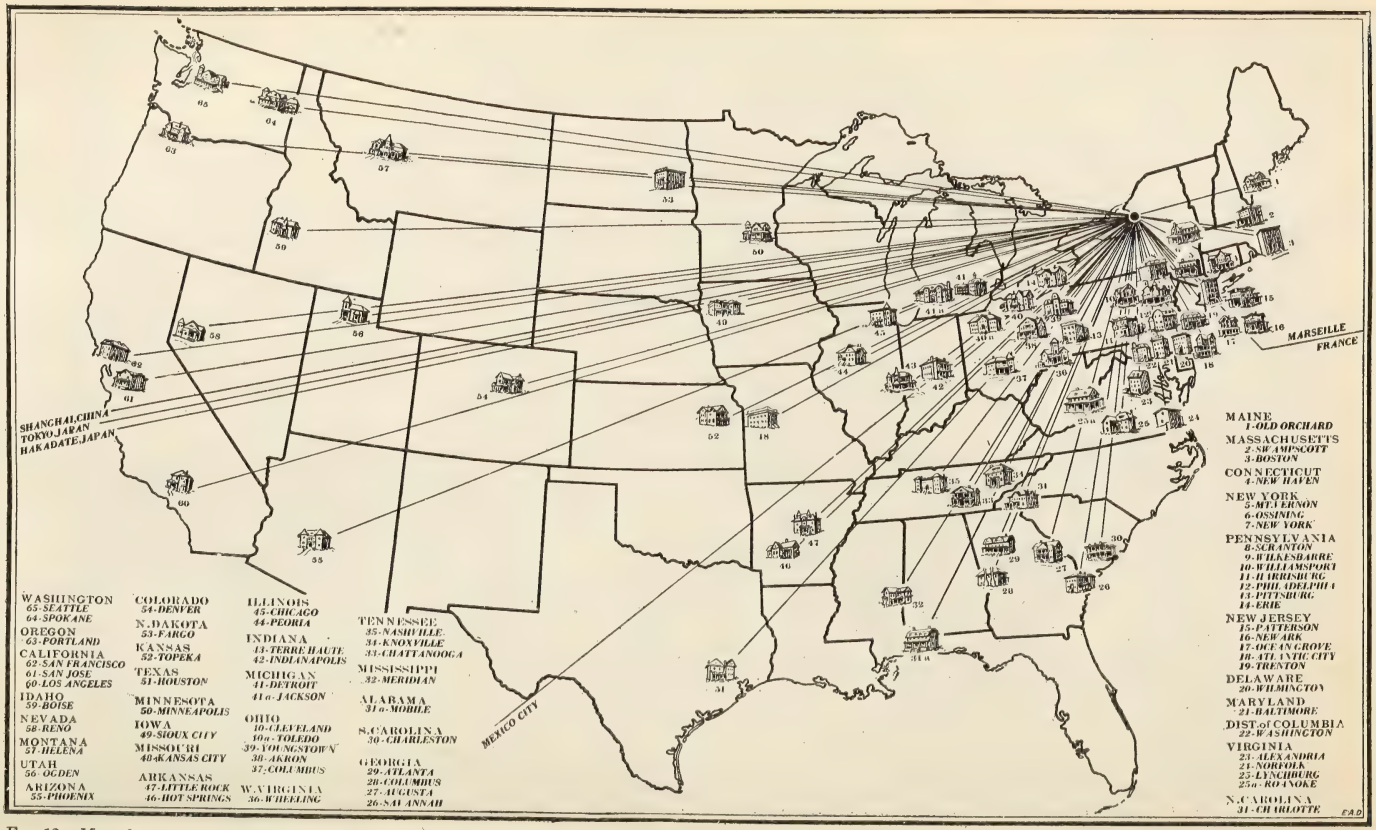


FIG. 12.—Map showing influence of Charles N. Crittenton (farm No. 701). He became a leading wholesale druggist in New York City, and in the latter part of his life gave his energies, time, and resources to establishing the rescue missions for girls, called the Florence Crittenton Missions.

The destinations of the 500 students who settled in the county outside the larger Belleville community were arranged according to townships. It was found that there were representatives from the Belleville community in each of the 22 townships of Jefferson County, as is shown in Table I. The two most popular points of migration in the county were found to be Adams, the nearest town, and Watertown, the county seat and largest city in the county.

FIG. 13.—Showing influence of Charles Finney. The Reverend Charles Finney, the evangelist and educator, lived in the larger Belleville community on farm No. 618. This map indicates the localities directly influenced by his activities.

TABLE I.—*Migration of the young people of the Belleville community into Jefferson County by townships. (1824–1920.) This table gives the migration centers of the county in which Belleville is situated, with the number of migrants going to each village or residential center.*

[None of the centers within the larger Belleville community are included in this table. The larger Belleville community in itself comprises all of Henderson Township and parts of Adams and Ellisburg Townships. (See Tables XII and XIII for distribution of those remaining in the Belleville community.)]

Adams Town:	
Adams	72
Adams Center	27
Green's Settlement	2
Honeyville	1
North Adams	2
Total	104
Alexandria Town:	
Alexandria Bay	7
Plessis	1
Redwood	1
Alexandria Town—Continued.	
St. Lawrence	1
Thousand Island park	1
Total	11
Antwerp Town: Antwerp	1
Brownville Town:	
Brownville	2
Dexter	3
Limerick	1

Brownville Town—Continued.	
Perch River	1
Pillar Point	3
Total	10
Cape Vincent Town:	
Cape Vincent	11
French Settlement	1
Total	12
Champion Town: Champion	1
Clayton Town:	
Clayton	11
Depauville	7
Total	18
Ellisburg Town:	
Ellisburg	30
Mannsville	14
Total	44
Hounsfield Town:	
Chestnut Ridge	3
East Hounsfield	2
Field Settlement	1
Hounsfield	14
Jewettville	1
Sacketts Harbor	29
Stowell's Corners	1
Total	51
Leray Town:	
Evans Mills	1
Leraysville	2
Total	3
Lorraine Town:	
Allendale	2
Lorraine	27
Total	29
Lyme Town:	
Chaumont	3
Point Peninsula	2
Three Mile Bay	8
Total	13
Orleans Town:	
Lafargeville	3
Stone Mills	1
Total	4
Pamelia Town: Pamelia	2
Philadelphia Town:	
Philadelphia	1
Sterlingville	1
Total	2
Rodman Town:	
Algona	1
East Rodman	2
Klondike	1
Rodman	27
Tremaine	1
Total	32
Rutland Town:	
Black River	3
Rutland	2
Total	5
Theresa Town: Theresa	7
Watertown Town: Watertown	132
Wilna Town: Carthage	10
Worth Town: Worth	9

When the destinations of those who settled in New York State outside of Jefferson County, in which Belleville is located, were arranged according to counties, it was found that 42 out of the 62 counties in New York State had migrants from the Belleville community located within their borders, as shown in Table II. Favorite points of location within the State were Sandy Creek, the nearest town outside the county, and Syracuse, the nearest large city outside the county. Rochester, Utica, and Buffalo have the next largest percentage of migrants from Belleville, and it is known that Belleville colonies exist in these cities.

TABLE II.—*Migration of the young people of Belleville community into New York State by counties. This table gives the migration centers of the State in which Belleville is situated, with the number of migrants going to each center. (1824–1920.)*

Albany	6
Allegany:	
Belmont	1
Edwards	1
Total	2
Broome: Kattleville	2
Cattaragus: Allegany	2
Cayuga:	
Auburn	2
Meridian	1
Sennet	1
Total	4
Chautauqua: Jamestown	1
Chenango: German Flats	1
Clinton: Dannemora	1
Cortland: Marathon	1
Delaware:	
Delhi	1
Stamford	1
Total	2
Dutchess: Pawling	1
Erie:	
Akron	2
Buffalo	14
Total	16
Essex: Keesville	2
Genesee: Stafford	1
Greene: Coxsackie	2
Herkimer:	
Coldbrook	1
Frankfort	1
Herkimer	4
Ilion	1
Middleville	2
West Winfield	1
Total	10
Kings: Brooklyn	26
Lewis:	
Copenhagen	1
Constableville	3
Denmark	1
Leyden Station	1
Lewis—Continued.	
Lowville	3
Osceola	1
Total	10
Madison:	
Canastota	2
Erie	1
Hamilton	2
Total	5
Monroe:	
Charlotte	4
Rochester	34
Total	38
Montgomery: St. Johnsville	1
Nassau: Merrick	1
New York: New York	3
Oneida:	
Camden	4
Hinckley	2
Lee Center	1
Rome	8
Stanwix	1
Utica	15
Vernon	1
Total	32
Onondaga:	
Brewerton	2
Cigarville	1
Clay	1
Skaneateles	3
Solvay	1
Syracuse	55
Total	63
Ontario:	
Geneva	6
Orleans	5
Total	11
Orleans:	
Albion	1
Medina	1
Total	2

Oswego:	
Hastings	1
Lacona	4
New Haven	1
Orwell	4
Parish	2
Pulaski	12
Redfield	1
Richland	5
Sandy Creek	35
Volney	1
Total	66
Otsego:	
Cooperstown	1
Plainfield	1
Total	2
Rensselaer:	
Berlin	1
North Nassau	1
Valley Falls	1
Total	3
Rockland:	
Nyack	2
Sloatsburg	1
Total	3
St. Lawrence:	
Canton	2
De Kalb	2
Gouverneur	3
Hammond	1
Ogdensburg	4
Potsdam	3
Total	15
Schenectady:	
Schenectady	6
Scotia	1
Total	7
Seneca:	
Fayette	1
Waterloo	1
Total	2
Steuben:	
Bath	1
Keuka	1
Wheeler	1
Total	3
Tioga: Oswego	7
Tompkins: Ithaca	1
Ulster: New Paltz	1
Warren: Glens Falls	4
Washington: Easton	2
Wayne:	
Lyons	2
Macedon	1
Ontario	2
Red Creek	2
Total	7
Westchester:	
Dobbs Ferry	1
White Plains	1
Yonkers	4
Total	6

The destinations of those who settled outside of New York, the State in which Belleville is located, were arranged according to States. It was found that people from Belleville had located in 32 of the 48 States, as will be seen in Table III. (See fig. 1.) It will be noted that Michigan and Illinois lead in the number of migrants from Belleville.

TABLE III.—*Migration of the young people of Belleville community to the United States. This table gives the migration centers of the United States by States, with the number of migrants going to each center. (1824–1920.)*

Arizona: Globe	1
California:	
Long Beach	2
Los Angeles	7
Oakland	1
Riverside	1
San Francisco	3
General	18
Total	32
Colorado:	
Boulder	1
Colorado Springs	2
Denver	3
Greeley	6
Trinidad	1
General	5
Total	18
Connecticut:	
Huntingdon	1
Meriden	1
New Haven	1
Stafford Springs	1
Total	4
Dist. Columbia: Washington	13
Florida:	
Daytona	1
Jacksonville	2
Miami	8
Orlando	2
St. Augustine	1
General	5
Total	19
Georgia: Marietta	1
Idaho: Iron Springs	1
Illinois:	
Bald Mound	1
Camp Point	1
Chicago	32
Evanston	1
Jacksonville	1
Morrison	1
Sterling	1
General	5
Total	43
Iowa:	
Belmont	1
Blairstown	1
Burlington	2
Clinton	1
Dows	1
Farmington	2
Forest City	1
Iowa City	4
Sioux City	4
General	6
Total	23
Kansas:	
Edna	2
Leavenworth	9
Wichita	1
General	3
Total	15
Massachusetts:	
Amherst	1
Arlington	1
Boston	3
Jamaica Plains	1
Lynn	2
New Bedford	2
Provincetown	2
Salem	2
General	3
Total	17
Michigan:	
Allegan	1
Bay City	1
Bellevue	2
Big Bay	2
Detroit	7
Flint	1
Grand Rapids	6
Holland	1
Ionia	1
Kalamazoo	2
Mill Brook	1
Muskegon	1
Parma	1
Scottsville	1
General	15
Total	43

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Minnesota:	
Blue Earth	2
Hammond	1
Minneapolis	4
Ortonville	1
St. Charles	1
St. Paul	1
Winnebago City	1
General	2
Total	13
Missouri:	
Brookfield	6
Franklin	1
Kansas City	1
Montgomery City	1
Pierce City	1
St. Joseph	1
St. Louis	6
Union	2
General	4
Total	23
Montana:	
Geyser	5
Highwood	1
Thompson Falls	1
General	2
Total	9
Nebraska:	
Greenwood	1
Lincoln	1
Omaha	1
Prosser	1
Tamora	2
General	2
Total	8
New Jersey:	
East Orange	2
Newark	2
Westwood	1
Woodbridge	2
General	1
Total	8
North Carolina: Kinston	1
North Dakota:	
Hanks	2
General	5
Total	7
Ohio:	
Auburn	1
Chagrin Falls	1
Cincinnati	2
Cleveland	2
Dayton	2
Monroeville	1
Mount Washington	1
Seville	1
Toledo	3
General	2
Total	16
Oklahoma:	
Apache	1
General	1
Total	2
Pennsylvania:	
Easton	1
New Wilmington	1
Pennsburgh	3
Philadelphia	2
Pittsburg	2
Warren	1
General	3
Total	13
Rhode Island: Providence	5
South Carolina: Charleston	1
South Dakota:	
Doland	5
Huron	1
Laurel	1
Wessington	2
General	1
Total	10
Tennessee:	
Cumberland Gap	1
Knoxville	1
Nashville	1
Sewanee	1
Total	4
Vermont:	
Danby	1
Middlebury	1
Rutland	2
General	2
Total	6

Virginia:	
Norfolk	1
General	1
Total	2
Washington:	
Everett	1
Olympia	1
Seattle	5
Wenatchee	1
Total	8
West Virginia:	
Buckhannon	1
Morgantown	2
Total	3
Wisconsin:	
Downing	1
Eau Claire	1
Fort Howard	1
Fulton	1
Madison	1
Marshfield	1
Oshkosh	1
Sheboygan	1
Waukesha	2
General	1
Total	11
Wyoming:	
Lander	1
Rawhide	1
Total	2
Alaska:	
Iditarod	1
General	2
Total	3
Panama, Canal Zone: Panama	7
The West	38

In order to determine whether the migration from the Belleville community has been of a steady character or whether there have been special eras in which migration has been particularly great, the migration was arranged by 10-year periods from 1830 to 1920, as is shown in Table IV. The high peak of migration seems to have been during the Civil War period, and immediately after, from 1860 to 1870, at the time when the West was being opened up.

TABLE IV.—*Migration by decades. The migration of men and women of the Belleville community to the county, State, and Nation is given by 10-year periods, from 1830 to 1920.*

Period.	Community.		County.		New York.		United States.		Foreign.		Total.
	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	
1830–1840	48	12	50	2	11	1	15	4	.....	.....	143
1840–1850	27	13	15	.....	8	2	14	5	.....	.....	84
1850–1860	79	43	35	11	20	15	32	23	1	2	261
1860–1870	107	76	89	32	27	19	62	40	2	1	455
1870–1880	91	81	44	29	26	33	44	49	1	.....	398
1880–1890	50	51	31	29	30	22	38	19	1	1	272
1890–1900	79	75	30	31	31	39	23	18	3	2	331
1900–1910	51	35	27	19	34	23	17	15	.....	.....	221
1910–1920	109	96	16	10	20	14	5	7	.....	3	280
Total	641	482	337	163	207	168	250	180	8	9	2,445

MIGRATIONS OF SINGLE FAMILIES.

To determine how closely the migration of a single farm family follows the paths of community migration, a study was made of the migration of the descendants of Edward Barney, who settled on farm No. 67, in 1804. (See Table V.)

TABLE V.—*Residences selected by migratory descendants of Edward Barney.*

California: Los Angeles.
Colorado: Colorado Springs.
Florida: Miami.
Illinois: Chicago.
Iowa: Des Moines, Farmington, Sioux City.
Michigan: Detroit.
Minnesota: Duluth, Minneapolis.
Missouri: Pierce City.
New York: Hamilton, Lowville, New York City, Syracuse.
Ohio: Cincinnati, Cleveland, Dayton, Granville, Seville.
Pennsylvania: Philadelphia.
South Dakota: DeSmet, Huron.
Wisconsin: Milwaukee.

The composite character of even a single farm family is evident when it is known that the descendants of Edward Barney married into the following strong farm families of the Belleville community: Gore, Scott, Kibling, Goodenough, Wood, Schuyler, Eveleigh, Coburn, Kinney, Bishop, Cook, Freeman, Hawley, Salisbury, Clark, Reed, Littlefield, Phillips, Martin, Taylor, Hungerford, Brodie, Williams, Boomer, Stanley, Robbins, Muzzey, Warriner, and another Barney family. It is plainly not to be wondered at that the descendants of a single farm family, in their movements, illustrate the trend of the community.

The Barney descendants of whom records are here given were born and reared in the community, and, almost without exception, were educated at Union Academy. The majority of migrants of this family left Belleville in their late teens or early twenties.

All through the history of Union Academy there has been a constant temporary migration of the Belleville young people as teachers to educational centers. The following list of educational centers influenced by the teaching of one generation of the Butler family, including eight sisters and one brother, who attended the Union Academy, can serve as an illustration of this kind of migratory influence.

1. Belleville, N. Y.
2. Mather's Mills, N. Y.
3. Bunnell District, N. Y. (Two members of family taught here.)
4. Chestnut Ridge, N. Y.
5. Rural Hill, N. Y.
6. Sacketts Harbor, N. Y. (Three members of family taught here.)
7. Brownville, N. Y.
8. Oswego, N. Y.
9. Wolcott, N. Y.
10. Rome, N. Y.
11. Fort Plain, N. Y.
12. Alder Creek, N. Y. (Two members taught here.)
13. Wells Island, N. Y. (Two members taught here.)
14. Keesville, N. Y. (Two members taught here.)
15. Corinth, N. Y.
16. Huntington, Long Island, N. Y.
17. Yonkers, N. Y.
18. Mount Vernon, N. Y.
19. New York City, N. Y.
20. Niagara Falls, N. Y.
21. Yenna, Md.
22. Paterson, N. J.
23. Gorham, N. H.
24. Maine.

MIGRATION CENTERS CLASSIFIED.

It was found that 438 villages, towns, and cities were selected as residences of the 2,445 people migrating from the Belleville community. Out of these 438 communities, 10 were in foreign countries and 127 were known only by approximate location in State or section and not by name. There remained 301 migration centers in the United States which could be accurately classified as to population in order to determine the general types of communities to which the Belleville people migrated. The county, State, and United States migratory centers are, in Tables VI, VII, and VIII, grouped in six main population groups. Table IX gives a summary of county, State, and United States migration center population groups. (See fig. 11.)

TABLE VI.—*Migration of Belleville young people to population groups in Jefferson county outside the larger Belleville community. The migration centers of the county are arranged in population groups, with the number of migrants going to each center and to each group in the county. (1824–1920.)*

GROUP I. (Population, 500 and less.)	
Adams Center	27
Algona	1
Allendale	2
Brownville	2
Champion	1
Chestnut Ridge	3
Depauville	7
East Hounsfield	2
East Rodman	2
Ellisburg	30
Fields Settlement	1
French Settlement	1
Green's Settlement	2
Honeyville	1
Hounsfield	14
Jewettville	1
Klondike	1
Leraysville	2
Limerick	1
Lorraine	27
North Adams	2
Pamelia	2
Perch River	1
Pillar Point	3
Plessis	1
Point Peninsula	2
Rodman	27
Rutland	2
Sacketts Harbor	29
Sterlingville	1
Stone Mills	1
Stowell's Corners	1
St. Lawrence	1
Thousand Island Park	1
Three Mile Bay	8
Tremaines	1
Worth	9
37 communities; students	220
GROUP II. (Population 500 to 1,000.)	
Antwerp	1
Black River	3
Chaumont	3
Evans Mills	1
Lafargeville	3
Mannsville	14
Philadelphia	1
Redwood	1
Theresa	7
9 communities; students	34
GROUP III. (Population 1,000 to 5,000.)	
Adams	72
Alexandria Bay	7
Carthage	10
Cape Vincent	11
Clayton	11
Dexter	3
6 communities; students	114
GROUP IV. (Population 5,000 to 50,000.)	
Watertown	132
Total for Jefferson County:	
Communities	53
Students	500

FIG. 14.—Map showing national influence of Daniel Burnham, architect. Stars indicate cities having one or more buildings designed by Daniel Burnham; several of these cities were largely replanned by him.

TABLE VII.—*Migration of Belleville young people to population groups in New York State, outside Jefferson County. The migration centers of the State are arranged in population groups, with the number of migrants going to each center and to each group in the State. (1824–1920.)*

GROUP I.
(Population 500 and less.)

Brewerton	2
Clay	1
Cigarville	1
Constableville	3
Cold Brook	1
De Kalb	2
Denmark	1
Easton	2
Edwards	1
Erie	1
Fayette	1
German Flats	1
Hammond	1
Hastings	1
Kattleville	2
Keuka	1
Lacona	4
Lee Center	1
Leyden Station	1
Meridian	1
Merrick	1
New Haven	1
North Nassau	1
Orleans	5
Orwell	4
Osceola	1
Parish	2
Plainfield	1
Red Creek	2
Redfield	1
Richland	5
Sennet	1
Stafford	1
Stanwix	1
Vernon	1
Volney	1
Wheeler	1
37 communities; students	59

GROUP II.
(Population 500 to 1,000.)

Berlin	1
Copenhagen	1
Hinckley	2
Macedon	1
Middleville	2
Ontario	2

GROUP II—Continued.

Pawling	1
Sandy Creek	35
Sloatsburg	1
Stamford	1
Valley Falls	1
West Winfield	1
12 communities; students	49

GROUP III.
(Population 1,000 to 5,000.)

Akron	2
Allegany	2
Bath	1
Belmont	1
Camden	4
Canastota	2
Canton	2
Charlotte	4
Cooperstown	1
Coxsackie	2
Dannemora	1
Delhi	1
Dobbs Ferry	1
Frankfort	1
Gouverneur	3
Hamilton	2
Keesville	2
Lowville	3
Lyons	2
Marathon	1
New Paltz	1
Nyack	2
Potsdam	3
Pulaski	12
Scotia	1
Skaneateles	3
St. Johnsville	1
Waterloo	1
28 communities; students	62

GROUP IV.
(Population 5,000 to 50,000.)

Albion	1
Auburn	2
Geneva	6
Glens Falls	4
Herkimer	4
Ilion	1

Group IV—Continued.	
Ithaca	1
Jamestown	1
Medina	1
Ogdensburg	4
Oswego	7
Rome	8
Solvay	1
White Plains	1
14 communities; students	42

Group V. (Population 50,000 to 1,000,000.)	
Albany	6
Buffalo	14
Rochester	34
Schenectady	6
Syracuse	55
Utica	15
Yonkers	4
7 communities; students	134

Group VI. (Population over 1,000,000.)	
Brooklyn	26
New York	3
2 communities; students	29
Total for New York State:	
Communities	100
Students	375

TABLE VIII.—*Migration of Belleville young people to population groups in the United States, outside New York State. The migration centers of the United States are arranged in population groups, with the number of migrants going to each center and to each group in the United States.* (*1824–1920.*)

Group I. (Population 500 and less.)	
Auburn, Ohio	1
Bald Mound, Ill	1
Big Bay, Mich	2
Cumberland Gap, Tenn	1
Downing, Wis	1
Edna, Kan	2
Forest City, Iowa	1
Fort Howard, Wis	1
Franklin, Mo	1
Fulton, Wis	1
Geyser, Mont	5
Greenwood, Nebr	1
Hammond, Minn	1
Hanks, N. Dak	2
Highwood, Mont	1
Huntington, Conn	1
Iditarod, Alaska	1
Iron Springs, Idaho	1
Jamaica Plains, Mass	1
Laurel, S. Dak	1
Millbrook, Mich	1
Pierce City, Mo	1
Prosser, Nebr	1
Rawhide, Wyo	1
Sewanee, Tenn	1
Tamora, Nebr	2
Thompson Falls, Mont	1
27 communities; students	35

Group II. (Population 500 to 1,000.)	
Apache, Okla	1
Bellevue, Mich	2
Blairstown, Iowa	1
Danby, Vt	1
Doland, S. Dak	5
Dows, Iowa	1
Mount Washington, Ohio	1
New Wilmington, Pa	1
Parma, Mich	1
Scottville, Mich	1
Seville, Ohio	1
Union, Mo	2
Wessington, S. D	2
13 communities; students	20

Group III. (Population 1,000 to 5,000.)	
Allegan, Mich	1
Belmond, Iowa	1
Blue Earth, Minn	2
Buckhannon, W. Va	1
Camp Point, Ill	1
Chagrin Falls, Ohio	1
Daytona, Fla	1
Farmington, Iowa	2
Lander, Wyo	1
Middlebury, Vt	1
Monroeville, Ohio	1

GROUP III—Continued.

Montgomery City, Mo	1
Morrison, Ill	1
Orlando, Fla	2
Ortonville, Minn	1
Pennsburg, Pa	3
Provincetown, Mass	2
St. Charles, Minn	1
Stafford Springs, Conn	1
Wenatchee, Wash	1
Westwood, N. J	1
Winnebago City, Minn	1
Woodridge, N. J	2
23 communities; students	30

GROUP IV.
(Population 5,000 to 50,000.)

Amherst, Mass	1
Arlington, Mass	1
Bay City, Mich	1
Boulder, Colo	1
Brookfield, Mo	6
Burlington, Iowa	2
Clinton, Iowa	1
Colorado Springs, Colo	2
Easton, Pa	1
East Orange, N. J	2
Eau Claire, Wis	1
Evanston, Ill	1
Everett, Wash	1
Flint, Mich	1
Globe, Ariz	1
Greeley, Colo	6
Holland, Mich	1
Huron, S. Dak	1
Ionia, Mich	1
Iowa City, Iowa	4
Jacksonville, Ill	1
Kalamazoo, Mich	2
Kansas City, Mo	1
Kinston, N. C	1
Knoxville, Tenn	1
Leavenworth, Kan	9
Lincoln, Neb	1
Long Beach, Calif	2
Madison, Wis	1
Marietta, Ga	1
Marshfield, Wis	1
Meriden, Conn	1
Miami, Fla	8
Morgantown, W. Va	2
Muskegon, Mich	1
Norfolk, Va	1

GROUP IV—Continued.

Olympia, Wash	1
Oshkosh, Wis	1
Panama C. Z	7
Riverside, Calif	1
Rutland, Vt	2
Salem, Mass	2
Sheboygan, Wis	1
St. Augustine, Fla	1
Sterling, Ill	1
Trinidad, Colo	1
Warren, Pa	1
Waukesha, Wis	2
48 communities; students	91

GROUP V.
(Population 50,000 to 1,000,000.)

Boston, Mass	3
Charleston, S. C	1
Cincinnati, Ohio	2
Cleveland, Ohio	2
Dayton, Ohio	2
Denver, Colo	3
Detroit, Mich	7
Grand Rapids, Mich	6
Jacksonville, Fla	2
Los Angeles, Calif	7
Lynn, Mass	2
Minneapolis, Minn	4
Nashville, Tenn	1
Newark, N. J	2
New Bedford, Mass	2
New Haven, Conn	1
Oakland, Calif	1
Omaha, Nebr	1
Pittsburgh, Pa	2
Providence, R. I	5
San Francisco, Calif	3
Seattle, Wash	5
Sioux City, Iowa	4
St. Joseph, Mo	1
St. Louis, Mo	6
St. Paul, Minn	1
Toledo, Ohio	3
Washington, D. C	13
Wichita, Kans	1
29 communities; students	93

GROUP VI.
(Population over 1,000,000.)

Chicago, Ill	32
Philadelphia, Pa	2
2 communities; students	34

TABLE VIII.—*Migration of Belleville young people to population groups in the United States, outside New York State. The migration centers of the United States are arranged in population groups, with the number of migrants going to each center and to each group in the United States (1824–1920)*—Continued.

	Total for United States.	
	Communities.	Students.
Total for cities	142	303
"Went West" (precise destination unknown)	38	38
To States (precise destination unknown)	89	89
Total for United States	269	430

TABLE IX.—*Table of migration to population groups. Village and city migration centers of county, State, and Nation are summarized here in population groups, with the number of students going to each population group in county, State, or Nation, and percentages of students and of migration centers in each group. (1824–1920.) (See fig. 11.)*

	Group I. Villages of 500 or less.		Group II. Villages of 500 to 1,000.		Group III. Cities of 1,000 to 5,000.		Group IV. Cities of 5,000 to 50,000.	
	Communities.	Students.	Communities.	Students.	Communities.	Students.	Communities.	Students.
Jefferson County (outside community)	37	220	9	34	6	114	1	132
Per cent		*44.0*		*6.8*		*22.8*		*26.4*
New York State (outside Jefferson County)	37	59	12	49	28	62	14	42
Per cent		*15.7*		*13.1*		*16.5*		*11.2*
United States (outside New York State)	27	35	13	20	23	30	48	91
Per cent		*11.5*		*6.6*		*9.9*		*29.9*
Foreign	1	1					2	3
Per cent		*14.3*						*42.9*
Total (destination known)	102	315	34	103	57	206	65	268
Per cent	*34*	*26.6*	*11*	*8.7*	*19*	*17.4*	*21.7*	*22.6*

	Group V. Cities of 50,000 to 100,000		Group VI. Cities over 1,000,000.		Total.	
	Communities.	Students.	Communities.	Students.	Communities.	Students.
Jefferson County (outside community)					53	500
Per cent						*100*
New York State (outside Jefferson County)	7	134	2	29	100	375
Per cent		*35.7*		*7.8*		*100*
United States (outside New York State)	29	93	2	34	142	303
Per cent		*30.9*		*11.2*		*100*
Foreign	1	1	2	2	6	7
Per cent		*14.3*		*28.5*		*100*
Total (destination known)	37	228	6	65	301	1,185
Per cent	*12.3*	*19.2*	*2*	*5.5*	*100*	*100*
Belleville community in United States						1,123
Population unknown					127	127
Foreign, population unknown					10	10
Total number choosing residence					438	2,445
Unknown						1,159
Total number of students						3,604

OCCUPATIONS OF MIGRANTS AND OF STAY-AT-HOMES.

In order to answer, for this particular community, the question "What occupations do farm migrants enter?" a record was made of all the occupations entered by the Union Academy students. Of the 2,445 students whose final residence is known, it was possible to discover the occupations of 2,079.

Table X shows the distribution of students from the academy among the chief occupation groups. Those who chose farming, for the most part remained in the home community, and usually upon the home farm or upon a farm in close proximity to it. The table, then, becomes an interpretation of the occupations of migrants, by making allowance for the farming quota as "stay-at-homes."

For comparative purposes, the 3,604 students of the academy are classified as coming from farm and nonfarm homes in column A of the table. In column B, which gives the occupations of both men and women students, the married women, except in the case of self-supporting widows, are classified under the occupations in which their husbands were engaged. In column D, the married women are classified as home makers.

TABLE X.—*Occupations chosen by students of Union Academy (1824–1920).*

Occupations.	A Occupations of fathers of students.		B Occupations of male and female students.		C Occupations of male students.		D Occupations of female students.		E Occupations of married women's husbands.		F Occupations of unmarried women.	
	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.
Farming	3,043	84.43	948	45.60	646	52.65	.....	.....	307	44.30	.....	.....
Public service	561	15.57	451	21.69	228	18.56	14	1.65	214	30.89	14	9.09
Professions			348	16.74	8	15.24	82	9.68	79	11.39	82	53.24
Commerce			194	9.33	122	9.94	9	1.06	68	9.81	9	5.84
Manufacturing			76	3.66	44	3.59	7	.83	25	3.61	7	4.56
Home making	.....	.....	62	2.98	.....	.....	735	86.78	.....	.....	42	27.27
Total	3,604	100	2,079	100	1,227	100	847	100	693	100	154	100

For a closer view of this occupational phase of the study, the occupations followed by the descendants of one farmer were tabulated. (See Table XI.) Farming is found to rank high among the members of this family, though none of the other groups of occupations are unrepresented.

TABLE XI.—*Occupations selected by descendants of Edward Barney, farmer.*

Occupations.	Generations.					
	Second.	Third.	Fourth.	Fifth.	Sixth.	Seventh.
Farming	6	13	13	7	5	1
Public service	.....	.....	.....	10	4	.....
Professions	.....	6	10	10	3	.....
Commerce	.....	.....	11	11	5	.....
Manufacturing	.....	2	3	2	.....	.....

ACHIEVEMENTS OF MIGRANTS FROM THE COMMUNITY.

"Can certain farms be said to be the seed beds of achievers in national life?" With a view to answering this question in regard to the farms of the Belleville community, as complete a history as possible of each farm in the community was compiled and a list of the occupants of each of the 928 farms was made. The occupants were then classified

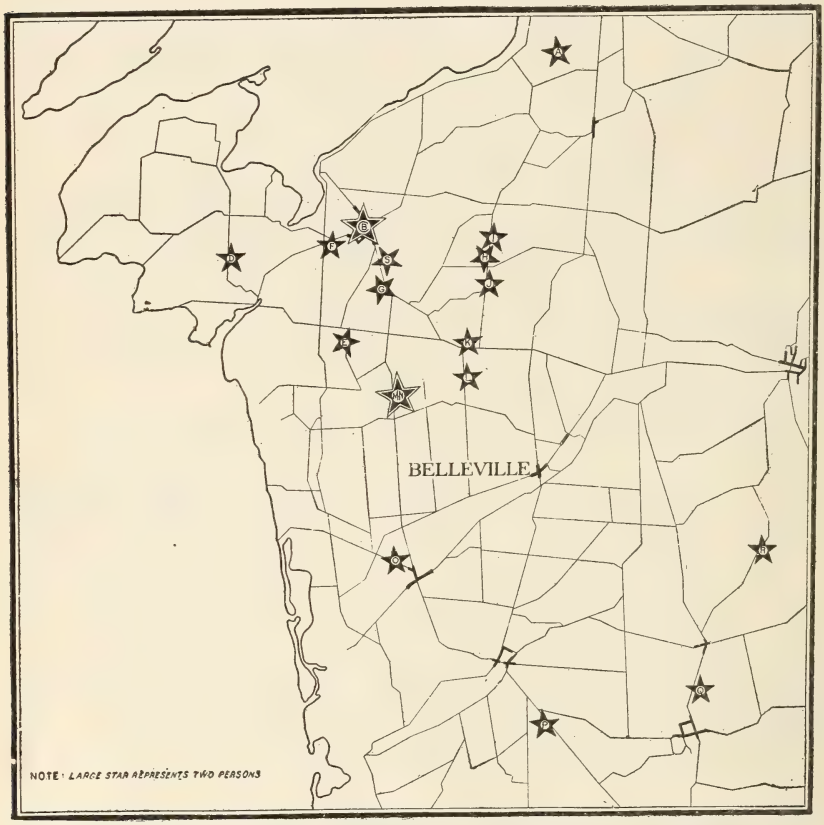


FIG. 15.—Map of community, showing farms where prominent Belleville people were reared. Almost any farm community of 50 years' duration in the United States, provided it has had as its center some institution of culture, will be able to show, upon examination, its quota of statesmen, philanthropists, artists, educators, and manufacturers, similar to those shown in this illustrative map of the Belleville community.

as "migrants" and "stay-at-homes." Several migrants were discovered to have made achievements of national significance, notable among whom are C. N. Crittenton, Daniel H. Burnham, and Charles Finney.

A GREAT PHILANTHROPIST.

C. N. Crittenton lived, until a young man, in the larger Belleville community on farm No. 701. (See Pl. V, fig. 1.) He then migrated to New York City and there became a leading wholesale druggist.

In the latter part of his life Mr. Crittenton gave his energies, time, and resources to establishing the rescue missions for girls, called, after his daughter, the Florence Crittenton Missions. (See fig. 12.)

At his death, in 1909, Mr. Crittenton left half of his fortune to the Crittenton Missions, so that it has been possible for the work to go on, until at the present time this unselfish ministry has reached

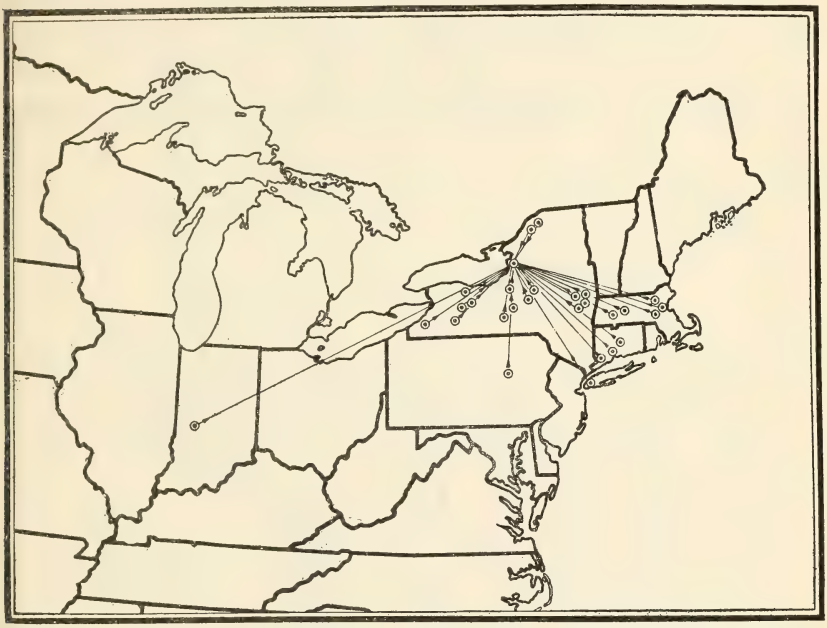


FIG. 16.—Map showing location of colleges and universities which have been represented in the community through the teaching staff of the academy. Over one of the portals of the Washington Union Station, planned by Daniel Burnham, is engraved this aphorism: "He that would bring home the wealth of the Indies must carry the wealth of the Indies with him. So it is in traveling—a man must carry knowledge with him if he would bring home knowledge." The people of Belleville community have been wise in giving their children the best that gifted men and women from the great culture centers of the East can supply.

every section of the United States as well as France, Mexico, China, and Japan.

A GREAT DIVINE.

The Rev. Charles Finney, the evangelist, lived in the larger Belleville community on farm No. 618. (See Pl. V, fig. 2.) Finney was converted as a young man in a revival held by Jedediah Burchard, who was long Belleville's local country preacher. After conversion, Finney became one of the foremost evangelists of his day. His sermons are said to have inspired the founding of the Salvation Army. He was for 40 years connected with Oberlin College, Ohio, and, as its president, did much toward building it up into a strong institution.

A GREAT ARCHITECT.

Daniel H. Burnham, the famous architect who planned the grounds and buildings of the World's Exposition at Chicago, 1892, came from Henderson Village, in the larger Belleville community. His father at one time lived on farm No. 104 and kept the store at Rural Hill. Burnham (see fig. 14) made the plans for lake front improvement and beautifying of the city of Chicago, was chairman of World's Congress of Architecture, 1893, president of American Institute of Architecture, 1894, and chairman of the National Commis-

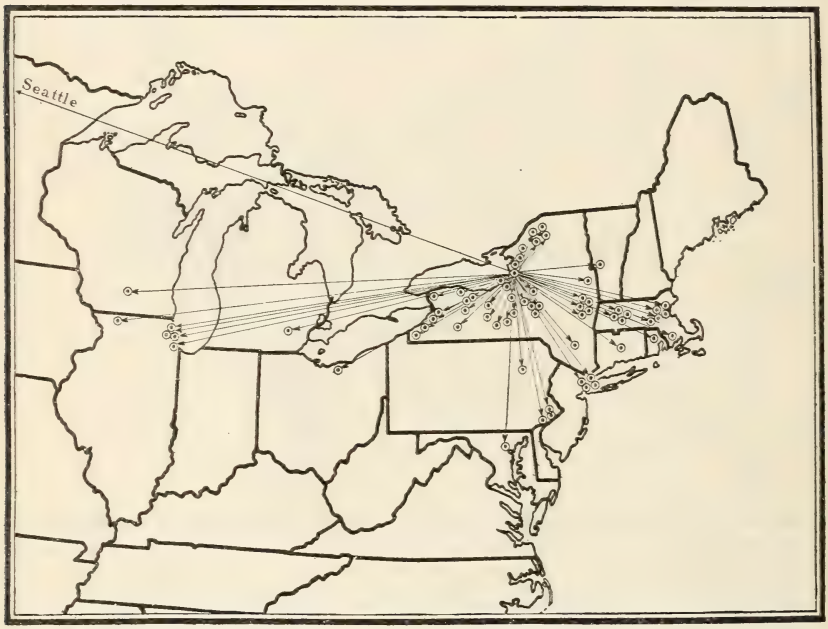


FIG. 17.—Map showing colleges and universities attended by Belleville young people. It is often said that college students learn not so much from their instructors as from one another. This map indicates that the Belleville community has done its share toward influencing American college life.

sion of Fine Arts, established by President Roosevelt, and made plans for beautifying the city of Washington. He founded the American School of Architecture at Rome, Italy, and replanned the city of San Francisco after the earthquake and fire of 1905.

A PIONEER EDUCATOR.

Joshua Bradley, founder of Union Academy, was a type of country minister who, seeing the importance that high rural ideals have in national life, was able to crystallize and centralize the finest sentiments among the farmers of the Belleville community into an institution which should persist for a hundred years, throwing its influence for good into every township of the county, every county

of the State, and finally into every State in the Nation. Norris Shepardson, farmer-poet of Belleville, wrote this tribute to his leadership:

When the wolf's howl had hardly died away,
What led our fathers in that early day,
To build a temple to a God unknown?
The power that gave to them the yearning mind,
When they were dead to leave some good behind,
Gave them a leader, with his name who led,
The chosen tribes o'er Jordan's naked bed,
That name I speak with reverence to-day,
Bradley, whose Christian name was Joshua.
As when a pebble in still water's thrown,
The widening circles evermore go on,
So has their influence spread in times before,
So will it spread till time shall be no more,
O, may we perish with the wealth we've earned
And from remembrance let our names be spurned,
If we degenerate through vile lust for gold,
God and our father's guerdon fail to hold.

Following is an outline of the life work of Joshua Bradley:

Born, Randolph, Mass., 1773.

Educated, Wrentham, Mass., Brown University, Providence, R. I.

Founded educational institutions at the following places: Wallingford, Conn., 1813; Belleville, N. Y., 1824; Granville, Ohio, 1830; Indianapolis, Ind., 1831; Brownsville, Pa., 1835; Harrison County, W. Va., 1837; Roanoke County, Va., 1843; Bucknell University, Lewisburg, Pa., 1845; Lansingburg, N. Y., 1849.

Had charge of schools as follows: Shurtleff College, Alton, Ill.; Ladies' Seminary, Edwardsville, Ill.; Middletown, Ohio; Indianapolis, Ind.; Brownsville, Pa.

Founded churches as follows: Windsor, Vt.; Albany, N. Y., and a number in the western part of the State.

OTHER NOTABLE PERSONS.

In addition to these four outstanding types, whose work has been described in some detail, there were found to be numerous other men and women in the Belleville community who have, in one way or another, contributed much to the national welfare. On the accompanying map (fig. 15) there are indicated, by letters, the sites of the homes of prominent migrants and residents, as follows:

A. Home of Dr. Samuel Guthrie, discoverer of chloroform. One mile north of farm No. 521.

B. Home of Hiram Barney, friend of Abraham Lincoln, collector of the port of New York, who assisted in writing the Emancipation Proclamation. Henderson Village.

C. Birthplace of Daniel Burnham, architect, village of Henderson. (See Pl. IV.)

D. Birthplace of Charles N. Crittenton, philanthropist. Farm No. 701. (See Pl. V, fig. 1.)

E. Birthplace and home of Willard Grant, who introduced manual training into the high schools of the United States. Farm No. 757.

F. Birthplace of Judge Orsemus Cole, for 30 years judge of supreme court, Madison, Wis. Farm No. 666.

G. Home of Charles Finney, evangelist and college president. Farm No. 618. (See Pl. V, fig. 2.)

FIG. 18.—Map showing farm and village homes sending students to normals, colleges, and universities in one year.

H. Birthplace of Gov. George Peck, editor (author "Peck's Bad Boy," etc.). Farm No. 555. (See Pl. VI, fig. 1.)

I. Birthplace of Cushman K. Davis, United States senator, and governor of Minnesota. Farm No. 556. (See Pl. VI, fig. 2.)

J. Birthplace and home of Charles Larkin, founder of manual training school, Brooklyn, N. Y. Farm No. 566.

K. Birthplace and home of Hiram Barney, noted educator, superintendent of schools, State of Ohio. Farm No. 176. (See Pl. VII.)

L. Birthplace of Maj. Barney, farmer, soldier, friend of "Stonewall" Jackson. Farm No. 87. (See Pl. VIII.)

M. Home of Norris Shepardson, farmer, poet, and community builder; originator of Academy Memorial. Farm No. 92. (See Pl. IX.)

FIG. 1.—BIRTHPLACE AND BOYHOOD HOME OF CHARLES N. CRITTENTON. FARM NO. 701.

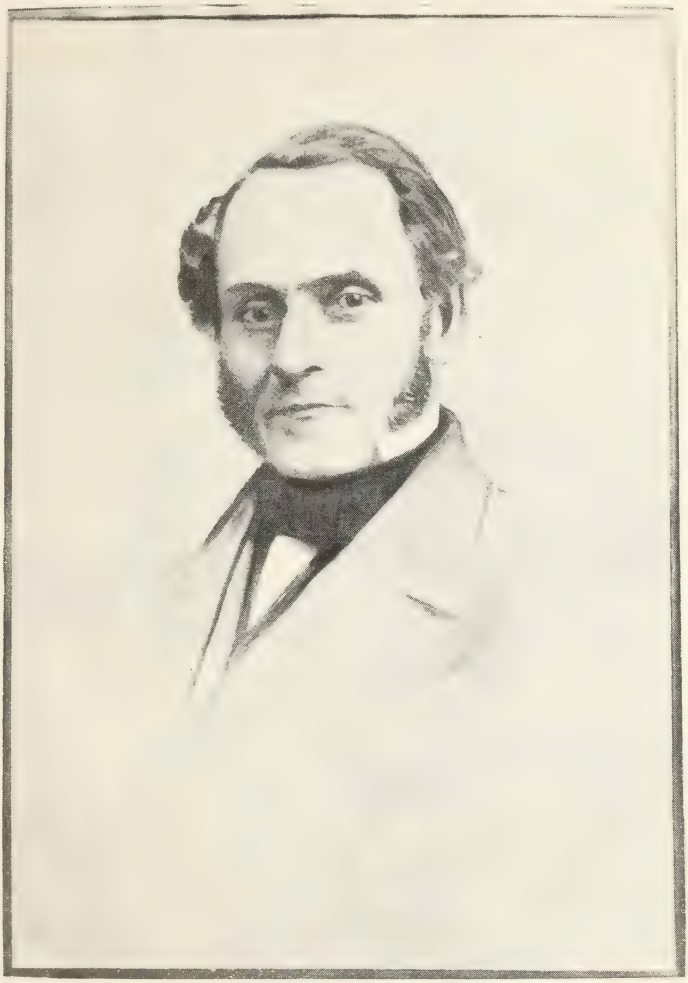
FIG. 2.—HOME OF CHARLES FINNEY, NEAR ALEXANDER'S CORNERS. FARM NO. 618.

FIG. 1.—SITE OF BIRTHPLACE OF GEORGE PECK, GOVERNOR OF WISCONSIN. FARM NO. 555.

Peck's father was a farmer at Bishop Street. The house stood at the left of the picture, near the large clump of bushes.

FIG. 2.—BIRTHPLACE OF CUSHMAN K. DAVIS, GOVERNOR OF MINNESOTA. FARM NO. 556.

Davis grew up on a farm in Bishop Street, studied law, went to war, and later became Governor of Minnesota and United States Senator from that State. He was instrumental in negotiating the treaty between the United States and Spain at the close of the Spanish-American War.



PEN SKETCH OF HIRAM BARNEY, HANGING IN BELLEVILLE ACADEMY MEMORIAL HALL.

Hiram Barney was born on farm No. 176, and educated at Union Academy and Union College. He afterwards became State Superintendent of schools in Ohio and introduced the union school system into that State.

FIG. 1.—CHARCOAL DRAWING OF MAJOR ANDREW JACKSON BARNEY, THE FARMER-SOLDIER, WHO IS STILL THE WAR HERO OF THE COMMUNITY.

Major Barney, born on farm No. 87, in Belleville, was educated in Union Academy and Union College, but returned to farming in the Belleville community and became a trustee of the Academy. At the outbreak of the Civil War he led out, as Captain, scores of boys and young men from the Academy and community. In the second battle of Bull Run he was killed. His body was recognized by Stonewell Jackson, who had long been a friend of the Barney family, and sent home to Belleville, where he was buried by his own people with military honors.

FIG. 2.—HOME OF MAJOR BARNEY. FARM NO. 69.

A spot which to the people of the community is more than a farmstead, more than a house and a growing place for crops.

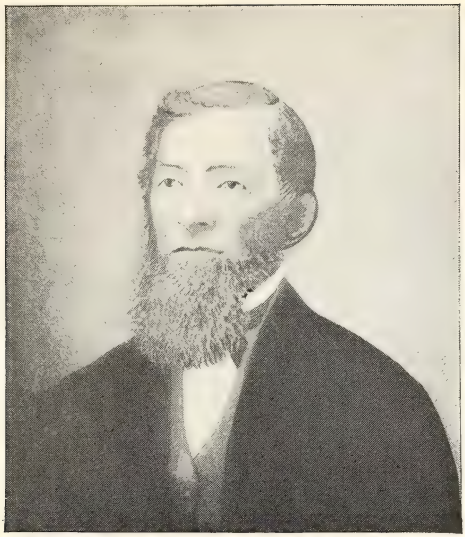


FIG. 1.—PORTRAIT OF NORRIS SHEPARDSON, PAINTED BY HIS COUSIN, IRA SHEPARDSON, WHICH HANGS IN ACADEMY MEMORIAL HALL.

Norris Shepardson was a farmer-poet. His public gifts were many and lavish. A typical case is that of a ten-acre piece of woods, willed to Woodside Cemetery, near Rural Hill, with the proviso: "No live tree in it to be cut down in a hundred years."
The Academy board of trustees was made trustee of this gift.

FIG. 2.—HOME OF NORRIS SHEPARDSON, POET-FARMER. FARM NO. 62.

N. Birthplace of Henry and James Bull, founders of farm schools in Minnesota. Farm No. 92.

O. Home of Reuben Wood, governor of Ohio. Farm No. 119.

P. Birthplace of Lucia Hawes Hunting, "Mother of clubs in Kansas." Farm No. 829.

Q. Home of D. C. Hurd, originator and manufacturer of Hurd shoe. Farm No. 886.

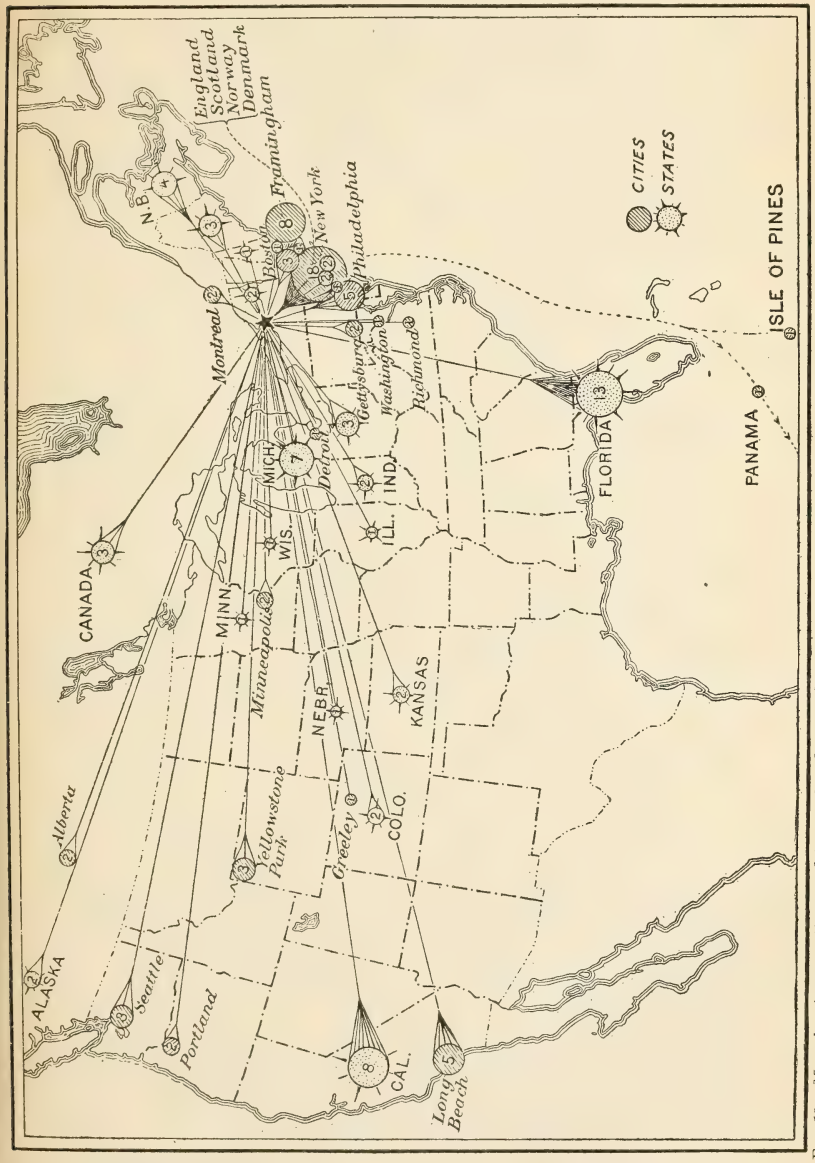


FIG. 19.—Map showing vacations and trips taken by members of Belleville farm families. This represents a few of the vacations taken by the families of Belleville farmers during a period of five years (1910–1915). Education has taught these farmers the value of recreation, change, travel, new experience, new surroundings, but has not made them discontented with their own homes and their own communities.

R. Birthplace and home of the author, Marietta Holley ("Samantha Allen"), fifth in the line of Holleys to have lived on this farm. Farm No. 418.

S. Boyhood home of Robert G. Ingersoll, celebrated orator and author. Farm 554.

CONNECTIONS OF BELLEVILLE COMMUNITY WITH NATIONAL LIFE.

The community of Belleville is found to maintain certain well-defined connections with the larger interests of the Nation. At no point do the people appear to feel in any way out of the stream of national events and movements. Since the founding of the academy they have kept in touch with the best in the educational world through the splendid teachers which they have brought to the community and through their own young people, whom they have sent to the best normal schools, colleges, and universities of the East.

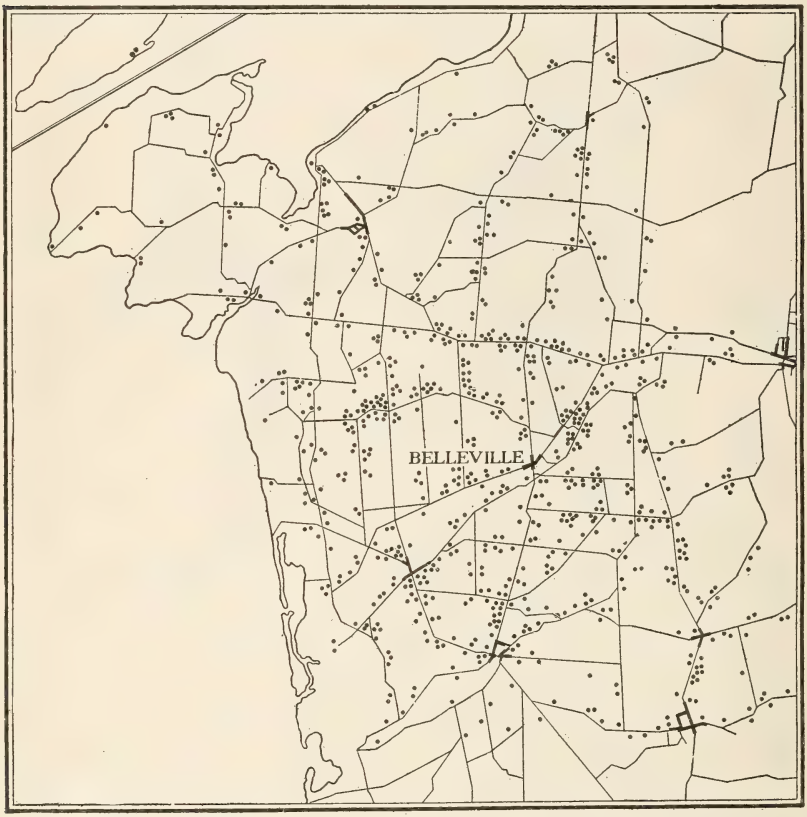


FIG. 20.—As a matter of comparative interest this map is given to show the number of students of the academy who went back to the farms and remained in the community. Each dot one student. The stay-at-homes have, all during the community's history, as a general rule, rated up well in numbers, caliber, and education when compared with the migrants.

COLLEGE CONNECTIONS.

Following is a list of schools, colleges, and universities from which the Union Academy teachers have come (see fig. 16):

Albany Business College, Albany, N. Y.
Albany Normal College, Albany, N. Y.
Amherst College, Amherst, Mass.
Belleville Academy, Belleville, N. Y.

Bloomsburg Normal School, Bloomsburg, Pa.
Colgate University, Hamilton, N. Y.
Cornell University, Ithaca, N. Y.
Cortland Normal School, Cortland, N. Y.
Cooper Union School, New York City.
DePauw University, Greencastle, Ind.
Fairfield Seminary, Fairfield, Conn.
Fredonia Normal School, Fredonia, N. Y.
Genesee Wesleyan Seminary, Lima, N.Y.
Geneseo Normal School, Geneseo, N. Y.
Harvard University, Cambridge, Mass.
Hamilton College, Clinton, N. Y.
Mount Holyoke College, South Hadley, Mass.
New England Conservatory of Music, Boston, Mass.
Oberlin College, Oberlin, Ohio.
Potsdam Normal School, Potsdam, N. Y.
Rochester University, Rochester, N. Y.
St. Lawrence University, Canton, N. Y.
Syracuse University, Syracuse, N. Y.
Troy Female Seminary, Troy, N. Y.
Union College, Schenectady, N. Y.
Vassar College, Poughkeepsie, N. Y.
Wellesley College, Wellesley, Mass.
Wesleyan Methodist Seminary, Houghton, N. Y.
Wesleyan University, Middleton, Conn.
Yale University, New Haven, Conn.

Below is a list of higher institutions of learning that have had students from the Belleville community (see fig. 17):

Adams Training School, Adams, N. Y.
Albany Business College, Albany, N. Y.
Albany Normal College, Albany, N. Y.
Amherst College, Amherst, Mass.
Art Institute, Chicago, Ill.
Boston University, Boston, Mass.
Brockport Classical School, Brockport, N. Y.
Brown University, Providence, R. I.
Brown's Business College, Freeport, Ill.
Buffalo State Normal School, Buffalo, N. Y.
Buffalo University, Buffalo, N. Y.
Cazenovia Seminary, Cazenovia, N. Y.
Chaffee's Phonographic Institute, Oswego, N. Y.
Chautauquan Institution, Chatauqua, N. Y.
Chicago Normal School, Chicago, Ill.
Chicago University, Chicago, Ill.
Colgate University, Hamilton, N. Y.
Columbia University, New York City, N. Y.
Cook Academy, Montour Falls, N. Y.
Cooper Union Woman's Art School, New York City, N. Y.
Cornell University, Ithaca, N. Y.
Cortland State Normal School, Cortland, N. Y.
Crane Normal Institute of Music, Potsdam, N. Y.
Emma Willard School for Girls, Troy, N. Y.
Fort Edward Institute, Fort Edward, N. Y.
Fredonia State Normal School, Fredonia, N. Y.
Garrett Biblical Institute, Evanston, Ill.
Geneseo State Normal School, Geneseo, N. Y.
Hamilton College, Clinton, N. Y.
Hamilton Theological Seminary, Hamilton, N. Y.
Harrington Normal and Training School, New Bedford, Mass.
Harvard University, Cambridge, Mass.
Hobart College, Geneva, N. Y.
Ives Seminary, Antwerp, N. Y.
Johns Hopkins University, Baltimore, Md.
Keuka College, Keuka Park, N. Y.
Lasell Seminary for Young Women, Auburndale, Mass.
Massachusetts Agricultural College, Amhurst, Mass.
Michigan University, Ann Arbor, Mich.
Mount Holyoke College, South Hadley, Mass.
New England Conservatory of Music, Boston, Mass.
New Paltz State Normal School, New Paltz, N. Y.
New York Commercial School, New York City, N. Y.
New York State School of Agriculture, Morrisville, N. Y.
New York State School of Agriculture, St. Lawrence University, Canton, N. Y.
Niagara University, Niagara Falls, N. Y.
Oberlin College, Oberlin, Ohio.

Oswego State Normal School, Oswego, N. Y.
Paris University, Paris, France.
Pennsylvania University, Philadelphia, Pa.
Potsdam State Normal School, Potsdam, N. Y.
Pratt Institute, New York City, N. Y.
Rensselaer Polytechnic Institute, Troy, N. Y.
Rochester Business College, Rochester, N. Y.
Rochester University, Rochester, N. Y.
Simmons College, Boston, Mass.
Smith College, Northampton, Mass.
St. Lawrence University, Canton, N. Y.
Strassburg University, Strassburg, Germany.
Syracuse University, Syracuse, N. Y.
Theological Seminary of the Reformed Episcopal Church, Philadelphia, Pa.
Troy Conference Academy, Poultney, Vt.
Union College, Schenectady, N. Y.
Washington State University, Seattle, Wash.
Watertown City Hospital Training School, Watertown, N. Y.
Watertown Commercial College, Watertown, N. Y.
Wesleyan Methodist Seminary, Houghton, N. Y.
Wesleyan University, Middletown, Conn.
Wisconsin University, Madison, Wis.
Wiskis School of Music, Philadelphia, Pa.
Wyoming Seminary, Kingston, Pa.

The following is a list of farm and village homes in the Belleville community sending out students to college in one year (see fig. 18):

Farm homes:
No. 34. Cortland Normal.
No. 31. Smith College.
No. 48. Albany Normal.
No. 180. Cornell University.
No. 281. Cornell University.
No. 282. Buffalo Normal.
No. 374. Syracuse University.
No. 679. Syracuse University.
No. 81. Cortland Normal.

Village homes:
A (Belleville). Colgate University.
B (Belleville). Syracuse Law School.
C (Belleville). Syracuse University.
D (Belleville). Syracuse University.
E (Belleville). Syracuse University.
F (Belleville). Oswego Normal.
G (Ellisburg). Syracuse University.
H (Belleville). Colgate University.

THE LECTURE ASSOCIATION.

Through their lecture association, which has been maintained over a period of 50 years, the people of Belleville have been able to bring to their own home platform many of the leading orators, statesmen, humorists, philanthropists, clergymen, and concert singers. While their young people have had instruction and encouragement in school along the line of music, oratory, and art, there have been from time to time community classes of adults meeting for special study and training in literature, singing, painting, and orchestral music.

VACATIONS.

Supplementing this secondhand intercourse with the world at large are the vacations taken by the farm people of the Belleville community. The fact that a man is a farmer does not, in this community, bar him from taking pleasure in fishing and hunting expeditions, camp outings, or touring trips, nor does it keep him from joining the business men's club in the nearest city or from going

into the city occasionally to attend a good concert or play. Vacations among the farmers of this community seem always to have been the rule rather than the exception. (See fig. 19.)

ADVANCED METHODS OF FARMING.

Along every line of their chief occupation, agriculture, the people of the Belleville community have been alert, taking up each worthy

FIG. 21.—Map of the smaller community, showing farms on which two, three, or four generations of the same family have lived. Small dot indicates two generations, medium dot three generations, and large dot four generations.

new discovery and movement with enthusiasm. At an early date the Belleville community had a local agricultural fair and took an important part in the county fair. Individual farmers in the community were among the strongest supporters for a State fair and a State policy for farmers' institutes. Belleville itself had a farmers' institute for many years, and was the first community in the county to hold a farm woman's institute, just as it was the first to introduce into its high-school curriculum a complete course of agriculture.

In live-stock affairs the community has contributed by furnishing national presidents for various breeders' associations, and many famous breeders of hogs, cows, and horses. For example, the Benton Wilkes horses and the Cheshire hogs originated in this community. Belleville farmers were among the first, too, to make use of the Babcock test, and to see the value of cooperative marketing. For many

FIG. 22.—Map showing farm homes of the community connected with one another by marriage of students of the academy, and farm homes connected with village homes by such marriages. The academy has proved to be an instrument for weaving family lines into a close community texture, and for providing social contentment by bringing about acquaintanceship between congenial young people.

years their cooperative cheese factory, located in the village of Belleville, was one of the largest in the world.

What is called the original "cow census" in the United States was made in the town of Ellisburg by a resident of Belleville, in 1888, under the direction of Gov. Hoard, of Wisconsin. At this time Ellisburg was said to have more cows per capita than any other township in the United States.

RURAL ORGANIZATIONS.

The grange of Belleville was the fifth to be established in the State and is still active, with a large membership. The Farm Bureau and Home Bureau and the Dairymen's League have also taken a firm hold in the community.

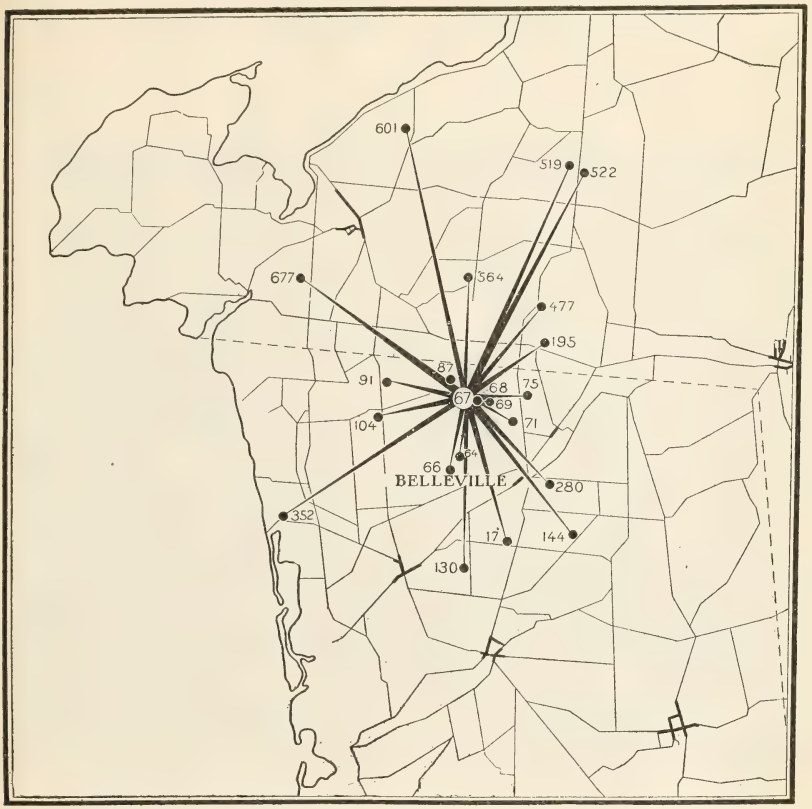


FIG. 23.—Map showing farms in the Belleville community on which descendants of Edward Barney, who settled on farm No. 67, have lived. On several of these farms fifth, sixth, or seventh generation members of this family are still living.

PERSISTENT FAMILIES REMAINING ON THE FARMS OF THE COMMUNITY.

It is to be expected that every farm community shall send out, as migrants, a considerable proportion of its educated young people. But the migration need not be weakening to the community if at the same time a large number of the well-trained and cultured young people remain. Tables XII and XIII show that the Belleville community has held as permanent residents a great number of its academy-trained young people. (See fig. 20.)

TABLE XII.—*Distribution of the stay-at-homes among the academy students, 1824–1920, in the smaller Belleville community.*

Parts of three townships are included in the smaller Belleville community. Under these township headings are listed the names of the small villages, hamlets, and settlements, together with the number of students settling in or near each.

Adams Town:		Ellisburg Town—Continued.	
Roberts Corners	8	Taylor Settlement	5
Thomas Settlement	18	Wardwell Settlement	12
Total	26	Woodville	85
Ellisburg Town:		Total	618
Belleville	381	Henderson Town:	
Ellisburg	75	Roberts Corners	9
Hemmingway's Corners	1	Scotts Corners	36
Lake View	1	Total	45
Log London	6	Total	689
Mathers Mills	10		
Pierpont Manor	26		
Rural Hill	16		

TABLE XIII.—*Distribution of the stay-at-homes among the academy students, 1824–1920, in that part of the larger Belleville community outside the smaller community.*

Parts of three townships are included in the larger Belleville community. Under these township headings are listed the names of the small villages, hamlets, and settlements, together with the number of students settling in or near each.

Adams Town:		Henderson Town:	
Adams	44	Bishop Street	27
Giddingsville	1	Butterville	15
Smithville	30	Galloup Island	3
Total	75	Henderson	141
Ellisburg Town:		Henderson Harbor	15
Ellisburg	70	Smithville	37
Mannsville	30	Stony Point	1
Pierpont Manor	20	Total	239
Total	120	Total	434
		Total, smaller and larger communities combined	1,123

In looking over the early history of the Belleville community, one finds outstanding names among the early settlers which occur again and again in the historical records and are still to be found in connection with certain neighborhoods and farms. If it has been a uniform custom for each farm to part with some of its best young people, it has also been customary for it to retain some of its strongest personalities.

Indeed, it is not the names of the migrants who have become famous which are most on the tongues and in the hearts of the people of the community, but rather the names of the stay-at-homes, the farmers, doctors, preachers, and teachers, who, born and reared in their midst, have devoted their lives to the interests of the community.

FOUR BROTHERS, GEORGE, SIMEON, WILLIAM AND MILO MATHER, BORN ON FARM NO. 204.

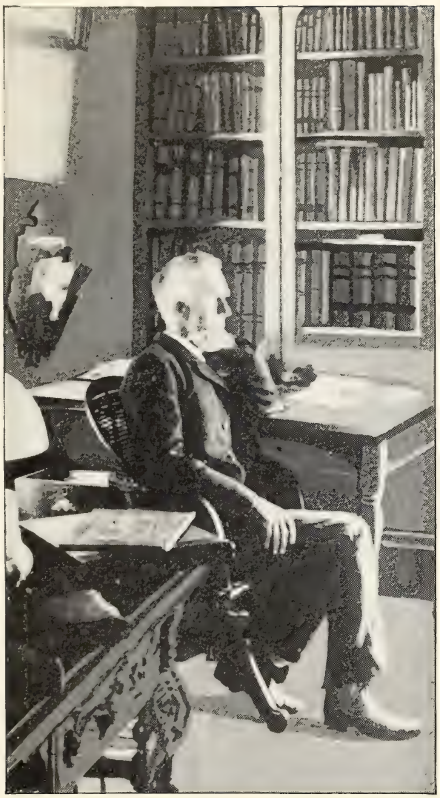
Raised and educated in the community, these men settled on farms near the homestead and lived there all their lives. In memory of George and William, their widows and children in 1901 gave the sum of $10,000 to the Academy for the establishment of an agricultural course.

FIG. 1.—HOME OF DEACON EDWARD BARNEY, EARLY SETTLER IN BELLEVILLE. FARM NO. 67.

Two of his sons became founders of Union Academy. His descendants still live in the community.

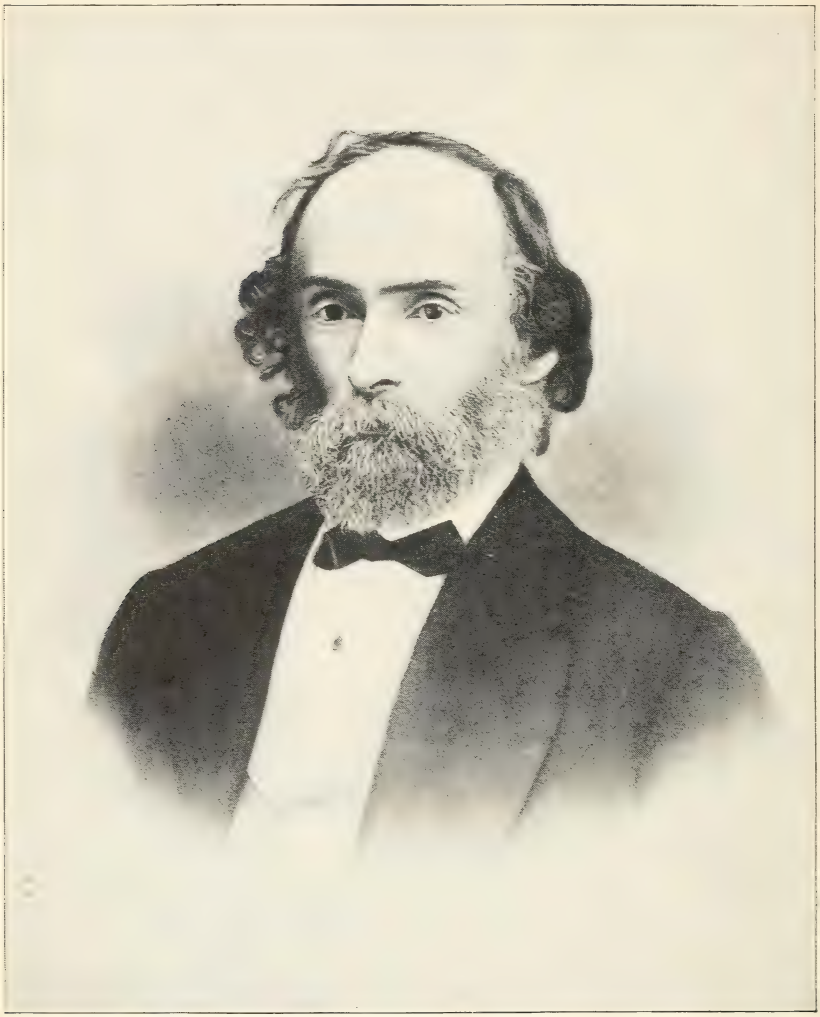
FIG. 2.—HOME OF DR. LOWREY BARNEY, COUNTRY PHYSICIAN AND FRIEND OF "STONEWALL" JACKSON.

It was at this home in Henderson that Jackson stayed during his six weeks visit to the community before the Civil War.



FREDERICK WILLIAMS, DESCENDANT OF ROGER WILLIAMS, OF RHODE ISLAND FAME, IN HIS FARM HOME.

Williams was a man who adorned the occupation of farming by his wide interest in the human concerns which lie above the bare economics of agriculture.



PORTRAIT OF J. DUNBAR HOUGHTON, HANGING IN UNION ACADEMY MEMORIAL HALL.

J. Dunbar Houghton, born on farm No. 127, was for thirteen years the beloved principal of Belleville Academy and he holds a place with Norris Shepardson and Major Barney in the hearts of the people. At his death the following resolution was passed by the trustees of the Academy:

"Resolved, that, reared among us, he ceased not to have our welfare educationally and religiously near his heart, giving to us his main energies and work of his life; and as 'it is the strength of a town or community to have its best men in everlasting remembrance,' so it shall be our care that the memory of his life and teachings shall not die."

It should be said, moreover, that there is nothing in any way artificial nor sentimental in this persistence on the farm of these families. There is no feeling of apology among those who have elected to stay at home on the farm, no feeling of regret at not having gone out into the world. These farm people have stayed in this community from choice, because it is home to them, because their interests are there, because they feel there is a good opportunity for investing a lifetime there.

In Table XIV it may be seen that there are large numbers of farm families staying generation after generation in the community and even on the same farm. Ten persistent families remaining for four generations on their farms are enough to save a community from disintegration. (See fig. 21.)

TABLE XIV.—*Number of generations during which the present families in the smaller community have been living in the community and farming on the same farm.*

Farm No.	Number of generations—		Farm No.	Number of generations—		Farm No.	Number of generations—	
	On same farm.	In community.		On same farm.	In community.		On same farm.	In community.
1	1	1	45	1	2	89	1	4
2	1	2	46	1	1	90	1	4
3	1	3	47	1	2	91	1	5
4	1	1	48	1	1	92	3	3
5	1	1	49	1	4	93	1	3
6	1	1	50	1	3	94	4	4
7	1	1	51	2	3	95	1	4
8	(a)	(a)	52	1	1	96	1	3
9	1	1	53	1	4	97	1	3
10	1	3	54	1	5	98	1	5
11	1	2	55	3	3	99	1	5
12	1	3	56	1	4	100	1	3
13	2	4	57	1	3	101	1	3
14	1	1	58	1	2	102	1	4
15	2	3	59	1	4	103	1	4
16	1	3	60	1	5	104	1	3
17	1	1	61	1	3	105	1	2
18	1	2	62	2	2	106	4	4
19	1	3	63	(a)	(a)	107	2	4
20	2	3	64	1	3	108	1	3
21	3	3	65	(a)	(a)	109	1	3
22	1	1	66	4	5	110	1	3
23	2	4	67	3	5	111	(a)	(a)
24	3	3	68	2	4	112	2	3
25	4	4	69	1	3	113	1	1
26	(a)	(a)	70	4	4	114	(a)	(a)
27	1	4	71	3	4	115	1	1
28	3	4	72	3	3	116	1	1
29	1	3	73	1	1	117	3	3
30	1	3	74	2	2	118	1	4
31	1	1	75	2	4	119	3	4
32	(a)	(a)	76	1	2	120	(a)	(a)
33	1	2	77	1	3	121	1	3
34	1	5	78	1	3	122	(a)	(a)
35	1	1	79	3	3	123	1	3
36	1	1	80	1	1	124	1	1
37	1	4	81	1	2	125	1	3
38	1	4	82	1	2	126	2	4
39	1	4	83	1	3	127	(a)	(a)
40	1	2	84	1	1	128	1	3
41	(a)	(a)	85	1	1	129	1	4
42	1	4	86	1	2	130	1	1
43	1	3	87	1	1	131	1	3
44	1	1	88	1	1	132	3	1

a Vacant.

TABLE XIV.—*Number of generations during which the present families in the smaller community have been living in the community and farming on the same farm*—Con.

Farm No.	Number of generations—		Farm No.	Number of generations—		Farm No.	Number of generations—	
	On same farm.	In community.		On same farm.	In community.		On same farm.	In community.
133	2	4	192	1	2	251	1	1
134	1	3	193	1	2	252	1	1
135	3	3	194	1	4	253	(a)	(a)
136	4	4	195	1	1	254	2	3
137	3	3	196	1	1	255	3	4
138	1	3	197	1	1	256	(a)	(a)
139	3	3	198	1	1	257	1	1
140	1	3	199	3	4	258	3	3
141	1	3	200	1	2	259	2	2
142	1	4	201	2	4	260	2	5
143	1	1	202	1	3	261	1	4
144	1	1	203	1	2	262	3	4
145	(a)	(a)	204	3	3	263	1	1
146	3	4	205	2	4	264	1	1
147	3	2	206	(a)	(a)	265	1	1
148	4	4	207	1	1	266	1	1
149	3	3	208	1	1	267	3	1
150	2	4	209	2	4	268	1	2
151	1	1	210	1	2	269	(a)	(a)
152	(a)	(a)	211	4	4	270	(a)	(a)
153	(a)	(a)	212	1	4	271	(a)	(a)
154	(a)	(a)	213	3	3	272	1	1
155	(a)	(a)	214	2	4	273	1	1
156	1	2	215	1	1	274	1	3
157	1	1	216	1	2	275	1	4
158	1	3	217	1	1	276	2	3
159	1	3	218	1	3	277	2	4
160	1	4	219	1	3	278	1	2
161	2	3	220	(a)	(a)	279	1	3
162	1	1	221	1	3	280	1	3
163	1	1	222	(a)	(a)	281	4	4
164	1	3	223	1	3	282	1	3
165	2	4	224	1	1	283	1	2
166	2	2	225	4	4	284	1	5
167	1	2	226	4	4	285	1	4
168	2	3	227	(a)	(a)	286	(a)	(a)
169	2	2	228	(a)	(a)	287	(a)	(a)
170	1	3	229	1	1	288	2	2
171	4	1	230	1	2	289	4	4
172	1	3	231	1	2	290	2	3
173	1	3	232	1	1	291	1	1
174	(a)	(a)	233	1	1	292	2	2
175	1	4	234	(a)	(a)	293	1	4
176	(a)	(a)	235	1	1	294	2	4
177	1	3	236	3	3	295	(a)	(a)
178	1	2	237	(a)	(a)	296	(a)	(a)
179	1	3	238	1	4	297	1	1
180	1	2	239	4	4	298	1	3
181	2	3	240	1	3	299	3	4
182	3	3	241	3	3	300	1	4
183	(a)	(a)	242	1	1	301	1	4
184	2	3	243	(a)	(a)	302	1	4
185	1	2	244	1	4	303	1	1
186	1	2	245	1	1	304	(a)	(a)
187	1	2	246	(a)	(a)	305	(a)	(a)
188	1	3	247	1	1	306	1	3
189	1	2	248	1	3	307	4	1
190	2	2	249	1	1			
191	1	3	250	1	3			

a Vacant.

A study showing the persistency of a single farm family (that of Edward Barney) through seven generations on the farms of the Belleville community is presented in figure 22.

In the study of the Belleville community, special attention was paid to the forces which tended to weave together the community

texture. It was found on investigation that not only were there strong, persistent farm families rallying around the academy as the central institution, but that these strong families were knit together by the marriage of their young people who became acquainted while attending the academy. Table XV shows the farm and village homes in the community tied together by marriage. (See also fig. 23.)

It is interesting to note that the percentage of village or town girls who married farm boys is much larger than the percentage of village or town boys who married country girls.

TABLE XV.—*Marriages between Union Academy students connecting farm and village homes of the Belleville community. (1824–1920.)*

Home of woman.	Home of man.	Home of woman.	Home of man.	Home of woman.	Home of man.	Home of woman.	Home of man.
1	179	133	597	307	254	624	274
1	41	136	818	335	94	650	637
1	B.	139	514	335	209	650	753
2	261	140	757	336	299	655	624
3	247	140	927	341	537	668	629
3	443	142	P. M.	354	E.	678	B.
5	6	142	851	354	106	698	603
7	W.	143	67	358	611	703	72
7	153	144	B.	360	371	711	655
18	148	151	181	370	808	761	803
21	59	152	33	382	81	767	151
23	B.	152	70	382	B.	774	18
23	481	153	96	391	213	778	740
24	255	156	394	391	797	779	793
31	32	161	150	394	372	782	798
35	64	163	160	401	720	806	B.
46	66	165	47	404	146	823	776
46	327	165	556	408	90	854	45
48	B.	169	573	455	B.	877	140
48	388	172	108	462	B.	897	55
52	92	174	139	477	474	910	75
57	614	177	657	477	90	E.	281
59	106	181	20	484	476	H.	661
59	108	181	784	499	93	M.	69
59	790	182	60	507	519	W.	293
60	310	184	B.	507	547	P. M.	164
63	92	186	724	515	505	M. M.	67
65	424	188	158	515	534	M. M.	376
69	70	196	152	519	506	B.	38
69	658	196	37	519	208	B.	133
70	176	201	733	542	773	B.	568
70	293	216	B.	547	344	B.	522
75	87	218	31	550	64	B.	556
76	577	221	2	552	637	B.	50
78	140	225	B.	555	59	B.	40
81	92	229	2	555	488	B.	87
81	485	235	57	559	575	B.	683
90	B.	241	235	560	64	B.	152
92	204	241	264	561	M.	B.	335
92	34	241	172	561	260	B.	76
92	117	264	241	567	58	B.	79
93	68	267	117	567	B.	B.	6
96	55	283	521	611	172	B.	90
96	346	290	146	614	43	B.	542
97	9	290	277	614	520	B.	199
104	360	293	277	614	707	B.	189
104	788	294	276	617	376	B.	65
109	35	301	W.	618	658	B.	12
119	117	301	784	620	614	B.	877
119	522	301	894	620	94	B.	3
125	133	303	14	621	260	B.	910

B.= Belleville; E.= Ellisburg; H.= Henderson; M.= Mannsville; W.= Woodville; M. M.= Mather's Mills; P. M.= Pierpont Manor.

CONCLUSIONS.

SAFEGUARDING THE FARM HOME FROM OVERMIGRATION.

Migration from the farms of the Belleville community has been steady for the past hundred years. Yet during this time the strong families have persisted on the farms and in the community. Community life itself has been positive, virile, and progressive. No signs of community disintegration or folk depletion have appeared. The question at once arises: "What is the secret of the healthy community and family life in this particular community?" The further question comes up whether the reason for a healthy state of migration in the Belleville community will apply to other communities also.

WHEN THE FINER GOODS OF LIFE COME FROM THE WORLD RIGHT UP TO THE GATEWAY OF THE FARM COMMUNITY.

One can not fail to note in the analysis of the Belleville community life that the gateway of the community has always stood open and let the goods of life in from the Nation and the world.

Without question, moreover, the farmers' academy has been and still is the gateway to the community from the world of thought. When the father and mother on the farm come to the point of deciding the matter of education, higher than the common school, for their children, the academy in their own community is and always has been present to satisfy this desire. Parents did not need to stimulate the migratory process by sending their sons and daughters away from home and vicinity for a period of years during adolescence in order to give them the cultural ideals of American life.

The academy also became, as it continues to be, an intellectual, esthetic, and social center for the adults on the farms, satisfying the desire for contact with the higher things of the mind. The teaching faculty of the academy, furthermore, brought into the community, for the stimulation of the adults as well as of the youth, the intellectual ideals of the time from the college and university centers of America. The American platform lecturers of the day went to the Belleville farm community just as they were accustomed to go to the cities and towns. The courses of music and fine arts in the academy, maintained from the very beginning of the school, satisfied one of the strong desires of farm mothers and fathers on behalf of their daughters.

The reason which the best farmers have always given for leaving the farm after obtaining a fair competence is that they wish the family to have the benefits of education and refinement. The people of the Belleville community have never been obliged to leave their community for these things. The world has brought its goods to their door. It appears to be a fair principle to apply to all farm

communities, that when the best things of the mind come on call to the door of the farms, the danger of losing the population in order to satisfy intellectual and social cravings is minimized.

WHEN THE COMMUNITY POSSESSES INSTITUTIONS TO BE PROUD OF.

The farmers in the Belleville community founded their academy themselves; sacrificed for it, lavished their lives upon it. It became their pride. Before towns and cities in the county had similar institutions, this farm community was pioneering in higher education while pioneering in farming. The farmers determined to have an academy without waiting until they could amply afford it. It would be an extraordinary inducement that would lure from his farm a Belleville farmer whose father had nobly built his life into the local institution. People leave communities when community ties have no holding power. The community institution is an investment of life and energy and is a bond hard to break.

If one were to put this principle into the form of a recipe for a community suffering from overmigration, he would say: "If you wish to hold your people to the farms, get them to establish institutions to be proud of and let them lavish themselves upon these institutions. And don't wait until you think you can afford it."

TAKING THE FIRST STEP IN A COMMUNITY TO REMEDY A CONDITION OF OVERMIGRATION.

A farm community which possesses the economic basis of good land but which finds itself losing its best people—its best farmers, its best young men and women—if it determines to safeguard itself from depletion, will at once set about the task of building up community institutions which will provide doors to the community for the goods of life from the world at large. The common school will be supplemented by a local farmer-supported high school. This will become a great center of intellectual life, of community spirit, of agricultural enthusiam. Other institutions will naturally follow this first step in stemming the current of folk depletion.

WHAT PUBLIC OPINION WILL DO ABOUT OVERMIGRATION.

The universal cry of "keep the boy on the farm" can be expanded into a great public sentiment for establishing at the very door of the farms the institutions which all people crave. Neither exhortation nor force will keep people on farms, away from the best of the life of the world; but when the tide of the world flows up into the country and deposits its riches of thought on the institutional thresholds of farm life, the great social motive of youth and middle age for leaving the farms will be undermined.

The States and the Nation can well afford to encourage and assist farm communities to build up a satisfying institutional life. In fact, no other course is reasonable. Lethargy on the part of statesmen at this point is indefensible. The weak, helpless cry of "keep the boy on the farm" can be transformed into a rallying cry: "Build great community institutions for farm boys and girls."

WHEN THE EYES OF THE NATION TURN TO FARM LIFE.

Human life on the farm will get national attention comparable to that given crop estimates and crop reports, food shortage, and farm-labor shortage, when the eyes of the Nation at large once come to rest upon the human side of farm life. It is hoped that the Belleville community story will serve in some measure to direct the eyes of Americans in general to our farm community life, and thus help start a train of thought about the people of the farms, their daily life, their capacity to utilize modern community institutions and about their contributions to national growth.

No more powerful stimulus can come to rural social development than the rise in the national mind of optimism about human life in farm communities. If once side-tracked, so that the right of way is given to optimism for a decade, pessimism about the farmer and his family will drop out of national thought. Such a change in the realm of public attention alone would do much to turn the restless farmers' thought back to the benefits of farm life. It is not a marvel, when the whole agricultural brain power of the Nation has been focussed for a generation upon the economics of farm life, that in some instances the farmer and his boy should come to think that money benefits are the prime goals of life. This is the point at which education of farm youth may well dwell upon the specifically human ideals of life.

RECOGNITION OF DISTINGUISHED SERVICE.

When the Nation sees the farm population in a true light, it will accord a more generous recognition to the people who stand by the farm community and keep the human seed plot of national life green. Every State will come to honor the family which has maintained itself on the old homestead or in the same farm community generation after generation. A "Who's Who" of such families might conceivably come to be looked upon as a roll of honor in every State, matching the "Who's Who" of the farm-bred who have achieved fame in industry, in science, in professional life after migration from the farm community.

A FIELD OF SERVICE FOR THOSE WHO WOULD SEEK TO INVEST THEIR LIVES.

The American college has always quietly held aloft before its men and women "Service to humanity" as a motive of work. "Investment of life" where the dividends of influence were largest, has made

its appeal to college men and women. But there has always been an easy assumption that the largest dividends of social influence were to be found in centers of the densest population. The results of this study of the national influence of a single farm community distinctly challenge that old assumption. To the highly trained professional man or woman who hitherto has shunned country service these results suggest alluring possibilities. To the teacher, to the physician, to the minister, to the librarian, to the lyceum teacher, to the university extension man and woman the spirit of the Belleville community calls:

> You have feared that your influence would be lost if loosed among farmers. Look at the rivulets, streams, and rivers of youth flowing from the farms into the sea of national life. How could you more surely send your influence into every part of the Nation than to lodge your life in the farm community? Come back into the hills or out into the plains whence comes the strength of the Nation and sell your life on the best terms to humanity at large. Let your life seep into national life through the human carriers from the farms.

If an argument for the richness of opportunity in a country leader's life were wanted, nothing could serve the purpose better than the example of the torch handed down from the hand of Joshua Bradley, founder of Union Academy, to Jedediah Burchard, on to Charles Finney, who in his turn sent out from Oberlin College hundreds of inspired young leaders.

RURAL COMMUNITY PROBLEMS ESSENTIALLY NATIONAL.

The country-life movement and the habilitation of farm community institutions do not, it is evident, belong, as problems, exclusively to farm people. The ordinary farm community is shown by the foregoing analysis of one representative farm community to be connected up with the life of the whole Nation. So far-reaching is the influence of a typical, obscure farm community, that the statesmen and thinking citizenry of the Nation appear to be highly interested parties to all rural community problems.

There are approximately 20,000 farm communities in the United States surrounding our villages and small cities. If a close historical study were to be made of each one of these communities, doubtless a surprising set of powerful influences would be discovered flowing outward to the Nation. Multiply the national influence of our single farm community a thousandfold, and then multiply the result by ten, then double that result, and one would get some idea of what the farm population of America means to American national life.

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